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THE NEW WESTMINSTER STANDARD COURSE FOR TEACHER TRAINING

That the man of God may be perfect,
thoroughly furnished unto all good works
II TIMOTHY 3:17

FIRST YEAR, PART I

THE PUPIL

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THEOLOGICAL SEMINARY

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The books of this course are based on the standard adopted by the Sunday School Council of Evangelical Denominations and approved by the International Sunday School Association

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Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

II Timothy 2:15; 3:16, 17.

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By F. M. Braselman

FOREWORD

The outlines of the Standard Teacher Training Course as approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association provide for three years of forty lessons each.

The outline of the first year's work, including the subjects deemed most vital in the workers' training, is as follows:

Part I. Ten Lessons on the Pupil.

Part II. Ten Lessons on the Principles of Teaching, with emphasis on general psychology.

Part III. Ten Lessons on How to Teach the Life of Christ in the different grades.

Part IV. Ten Lessons on the Sunday School, being an outline of the aim, curriculum, and organization of the modern Sunday school.

When the new course for the first year is compared with the previous First Standard Course, it will be noted that an increased amount of Biblical knowledge is necessary for the completion of the work. Those who prepared the outline, as well as the writers of the lessons, assume that a fairly good knowledge of the Bible has been gained by the members of the class during the Intermediate and Senior years of the Sunday school.

The arrangement of these lessons calls for much classroom discussion and outside observation. This is a most valuable method. The careful assignment of each lesson will prove helpful.

STUDY I

THE PUPIL IN THE LIGHT OF THE SCRIPTURES

Nowhere in the Bible do we find any systematic treatment of the problems of education, either from the standpoint of the child who is to be educated or from the standpoint of the general agencies and the particular means through which the work of education is to be accomplished. Any careful study of Scripture will, however, reveal certain important truths as to child nature and nurture which lie at the base of all genuine religious instruction and religious training.

1. **Children are in a peculiar sense the gift of God.**—The names of Old Testament characters which sound at times so old-fashioned in our ears bear abundant witness to the belief of the Hebrews in God's interest in the young, God's care for the young, and the divine summons which serves as the basis of the universal instinct of parenthood. In this respect the Hebrews were a unique people, and mankind has still much to learn from the example and the spirit of the Old Testament. The Scriptures go beyond all other literatures in their glorification of the joys of parenthood and in the exaltation of the parental office. The story of Hannah's prayers for a son, of her self-denying devotion of the young Samuel to the service of Jehovah, and of the tender solicitude with which she followed his widening career of usefulness, is as beautiful as it is brief, while in the mother of our Lord we have revealed to us a type of womanhood to which all succeeding ages have granted a homage which has been as instinctive as it has been unreserved.

There is no doubt whatever that many of the graver problems of present-day life would disappear if all parents could truly feel that the gift of a child is a mark of divine favor and that the care and nurture of the child is a peculiarly acceptable form of divine service.

2. **The child may easily be made the victim of mistaken kindness.**—"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." So runs a verse of Proverbs which has met with strong objection from some modern educators. But while the Hebrews believed in the use of the rod, they thought of it, not as a

means of producing insensibility to physical pain, as the Spartans did, but as a means of moral purification and salvation. Certain other proverbs will make this clear: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him;" "the rod and reproof give wisdom; but a child left to himself causeth shame to his mother."

There seems to be at first reading a decided flavor of barbarity about these statements, but the fair-minded reader, while conceding to them a certain degree of harshness borrowed from the age in which they were made, will recall that in every case the motive of love for the child is insisted upon as a necessary condition of any salutary moral effect. And is not the attitude inculcated in these proverbs essentially a sound one? How many modern mothers are brought to shame through refraining from timely and sufficiently stern reproof of childish thoughtlessness and rudeness? Then again, modern psychology, in its insistence upon the fact that child nature contains in it many unwholesome survivals from its animal and savage ancestry, makes the suppression of these traits a matter of such importance that the use of the rod, when other methods have clearly failed, may be the greatest of kindnesses.

That the amount of physical suffering necessary under normal conditions of family life is slight as compared with the good to be achieved is the burden of a proverb a part of which has already been quoted. "Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." Moreover, the writers of the Proverbs recognized benefits which the use of the rod in critical cases brought to the parent as well as those which it brought to the child, as is clearly shown in the saying, "Correct thy son, and he will give thee rest; yea, he shall give delight unto thy soul."

While the ancient Hebrews knew nothing of the psychology of habit, under any such name at least, they were fully aware of the fact of habit and of the tendency of dispositions formed in childhood and youth to persist throughout the lifetime of the individual. "Train up a child in the way he should go," we are told, "and even when he is old he will not depart from it." This forms one of the chief assurances of the permanent effects of all genuine education.

3. **The child grows from within.**—Even Christ did not seek to hasten unduly the spiritual development of his disciples. His parables of the Sower, of the Leaven, of the Grain of Mustard Seed, all show his respect for life processes. He himself in his life from childhood onward illustrates the principle of growth. For the individual soul, as for the Christian community, there was to be "first the blade, then the ear, then the full corn in the ear." He would have us show in all our dealings with children a patience which, while it desires the harvest, is willing to plant the seed and foster the growing plant. He would also have us show a faith in the coming of the harvest, a faith which, while it recognizes untoward circumstances and deals resolutely with them, is yet undismayed by them. And this faith is not for our sakes alone, but also for the sake of the children committed to our care. To withhold it is not only to fail to see human nature as Christ saw it, but also to fail of the success which Christ's way of dealing with human nature makes possible.

4. **The family exists for the child.**—Among many primitive peoples the instruction provided for the young is directed more toward the safety and comfort of the older members of the group than toward the welfare of the children themselves. This narrow and shortsighted policy makes anything like advancement toward civilization practically impossible. With the Hebrews, however, children were always something more than an encumbrance to be borne patiently for the sake of a return of benefits in old age or a potential danger to the stability of the tribe to be guarded against by methods of stern repression. They were regarded as a means of blessing as well as an occasion for responsibility. Parenthood was a privilege to be assumed reverently and gladly, and, like all gifts of God, to be used with due regard to the divine will and purpose. The responsibility of the parent to the child and the duty of the child to the parent had, moreover, a lifelong character which unfortunately has tended to disappear in our modern Western world.

While polygamy was an accepted institution in the early life of the Hebrew people, its defects were recognized and its evils unsparingly portrayed by the writers from whom we have received the Old Testament narrative in its final form. Chief among these evils were family strife and the neglect of paternal supervision of the morals of the child.

Nowhere in any literature do we find these more clearly shown than in the story of Jacob and his family and in the tragedy of Absalom, the undutiful son of a neglectful and too-indulgent father.

5. **The life of the family is the basis of the life of the nation.**—"Honor thy father and thy mother," says the Decalogue, "that thy days may be long upon the land which the Lord thy God giveth thee," and this promised reward of filial respect is, it would seem, as much for the nation as for the individual. National permanence depends upon sound family life, and nowhere else is this truth more forcefully enjoined or more clearly exemplified than in the Old Testament. The first school was and is in the home, and the first and the best teacher as to the deeper things of life is, or should be, the parent. "Therefore shall ye lay up these my words in your heart and in your soul," is the command of the Lord in Deuteronomy, but this command is directly followed by another, "And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Only at a comparatively late date did the school as a separate institution, established especially for the instruction of the young, make its appearance among the Hebrews. But parental care to a great degree made good a deficiency which would seem to us, living as we do in the atmosphere of the public school, to be fatal to any progress.

Not only was the family a school in morals and religion; it was also a school in the more practical affairs of life. "He that does not teach his son a trade makes him a thief," is a saying of the Talmud which enforces the profound truth that self-dependence in the matter of getting one's living is one of the most necessary safeguards of morality. The fact that Jesus was a carpenter was not unrelated to the other and deeper facts of his life and ministry, and the fact that Paul was a tentmaker is as necessary for a complete understanding of the glorious career of the great apostle to the Gentiles as the seemingly more important fact that as a youth he sat at the feet of Gamaliel.

6. **The care of children is a community duty.**—The words of Jesus about causing little ones to offend mean not only that each of us should be careful of his conduct in the presence of children, but also that one of our chief duties is to see that the community in which we live and that larger community which we call society are wholesome

places for children to grow up in. There is scarcely any matter of community welfare but finds one of the chief arguments for its support in the needs of childhood. It may be a concrete question like that of clean milk, or a question of an abstract nature, such as that of an ideal system of taxation, but back of it all is the question of child welfare and of "a fairer world for the coming race than we ourselves have known." Nowhere in the prophetic writings do we find the teaching of Christ in this particular more clearly anticipated than in the noble picture of Zechariah of the better day when "the streets of the city shall be full of boys and girls playing in the streets thereof."

7. **The child is the hope of the race.**—In every child the race has, as it were, a fresh start. The child is teachable; he is unblinded by prejudice; he is sincere; whatever his animal heritage, his mind has tendrils which reach out toward God and the truth and beauty of the religious life just as surely as the growing plant reaches for the sunlight. No wonder then that Christ used a little child as an object-lesson in those qualities of mind and heart without which it is impossible to enter the Kingdom of heaven.

FOR FURTHER READING

STEVEN.—"The Psychology of the Christian Soul." Ch. I.
HASTINGS.—"Encyclopædia of Religion and Ethics," Art; Education (Jewish).

SUGGESTIVE QUESTIONS

1. Find with the aid of a Bible dictionary the meaning of the following Scripture names: Samuel, Jonathan, Elisha, Isaiah, Jeremiah, Eleazar, Nathanael, Nehemiah.
2. Show how defects in the family life may lead to national weakness and decay.
3. Consider the exact meaning of Christ's statement: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."
4. Does the child who is trained "in the way he should go" always remain in that way? Account for any exceptions to this rule which your experience appears to furnish.
5. In what respects is the growth of a child like the growth of a plant? In what respects are the two dissimilar?

STUDY II

THE PUPIL IN THE LIGHT OF MODERN KNOWLEDGE: SOME GENERAL CHARACTERISTICS

THE RELATION OF BODY TO MIND

The pupil as we know him is a unity of certain powers, capacities, and qualities, some of which we speak of as physical and others as psychical or mental. We must not make the mistake, however, of assuming that we can make a clear distinction between the two groups; mind, through the brain and nervous system, pervades and influences the whole of what we call the body, and the body in turn is the agency through which the mind grows and manifests itself. While it is not true, as some have asserted, that all knowledge comes from sensation, it is true that without that contact with the world about us which the various sense organs make possible mind would remain forever a blank. Seeing, hearing, touching, tasting, and smelling do not of themselves constitute understanding; but understanding would be impossible without them.

Then, again, an essential quality of all mental life is its tendency to express itself through the appropriate bodily organs. Emotions, such as joy, sorrow, and anger, are called by that name because of the "motions" which they tend to produce, while even our so-called "ideas" seem to involve, as part of their most intimate character, a tendency to movement of some sort.

There are two important practical applications of the foregoing which should be noticed here:

1. **Healthy children learn quickly.**—The health of the pupils and the nature of the physical surroundings, such as light, air, and so forth, are powerful factors in the success or nonsuccess of our teaching. Mind does not operate or, at most, operates imperfectly under imperfect physical conditions.

2. **Children learn by doing.**—The free use of the muscles in the expression of the ideas and the other mental states of the pupils not only reveals to the teacher how much the pupils understand and "what

they are thinking about"; it also, by its reaction upon the minds of the pupils, adds to their mental states vividness, permanency, and reality.

MIND AND ITS FACULTIES

The human mind is frequently thought of as a collection of faculties such as observation, memory, imagination, reasoning, and the like, and these faculties are supposed to operate in a large degree independently, each having its own especial functions to perform. Thus observation is supposed to collect facts, memory to retain and reproduce them, imagination to enlarge upon and recast them, and reasoning to arrange them in an orderly sequence so that some general conclusion or principle may be obtained.

Nothing, however, could be further from the truth than this view. Normally the mind acts as a whole, and each of the so-called faculties is present to coöperate whenever any of the others is active. For example, observation in any genuine sense of the word involves the memory of other things and events by means of which the thing or event observed is classified and named and interpreted, and, since there can be no interpretation without the aid of reason, reason also is involved. So it is with the other faculties. They are not, correctly speaking, parts of mind to be employed each in its special task, but aspects of mind, ways in which the whole mind acts, so that while we are compelled to use such terms as observation, memory, and the like, we should be constantly on our guard against the pitfalls into which the ordinary notions of these terms would lead us.

One of these pitfalls is the tendency to think of the mind as a material something like the body. As the body has separate parts and organs, each of which has its own particular task or function, so we are inclined to think of the mind as having separate parts, each of which may receive separate training and exercise.

In this way there has arisen a very mistaken notion of the purpose of education. It is frequently thought, for example, that observation may be improved by appropriate exercises, just as the right arm may be strengthened by lifting weights; that the memory may be made more tenacious by learning lists of facts, just as the grasping power of the hand is increased by such work as that of the mason and the carpenter; that the study of literature develops the imagination and

the study of mathematics the reasoning powers. Thus education has been understood to mean a training of the faculties each in its turn, and the resultant harm has been increased by the further assumption that there are periods in the life of the pupil during which particular faculties alone are active and during which they should be trained to the virtual exclusion, in the earlier periods, of those faculties which are supposed to appear later in the child's development.

There is no space here to enter further into an argument which occupies such a large bulk in recent psychological literature, but every teacher, including, of course, the teacher in the Sunday school, should realize that in using, as we all must, the terms observation, memory, imagination, reasoning, and many others like them, we are merely describing how the mind acts, or should act, in certain typical situations, and that mind being a unity always tends to act as a whole.

MIND IN ITS SOCIAL ASPECTS

Another danger we must guard against is that of overlooking the fact that the mind of each individual develops in constant interaction with the minds of others. This interaction begins with the dawn of consciousness, so that the infant is said to be born into a world of social relationships. When he learns to speak the mother tongue he not only acquires a means of intercourse with his fellow men but also takes on ways of thinking about them, since language controls thought as well as gives it expression. It is because of this fact that what we call the character of a people is so closely bound up with their national language.

A further fact should also be mentioned in this connection. In every group of people, even in so small and so loosely organized a group as a Sunday-school class, the mind of each member of the group acts differently because of the presence of other minds. Because of this fact a class is always more than a mere collection of individuals, and the task of dealing with them effectively is a different task from that of dealing with each member separately. Such group characteristics as emulation and rivalry, leadership and subordination, appear, and the class tends inevitably to become a unit through the emergence of what is called a class spirit. This class spirit is a form of what is called social consciousness, and like the spirit of the family,

upon which unity of the family life depends, or the spirit of the nation, from which all genuine patriotism springs, it has tremendous potencies both for evil and for good.

This influence of one's fellows operates even apart from any actual contact with them. The force of public opinion, the pressure of public sentiment, the influence of social custom, are with us in our most private moments. They are as pervasive in our mental and moral life as is the atmosphere in our physical life, and whether we passively submit to them or seek actively to direct them, we are nevertheless compelled to recognize the fact that without them our existence as human beings would be an impossibility. They are as much a part of us as we are of them.

THE STAGES OF MENTAL GROWTH

Paul's statement, "When I was a child, I spake as a child, I felt as a child, I thought as a child," expresses the important truth of an essential difference between the mind of the child and the mind of the adult. In the intervening period between Paul's day and our own, and even in our own time, this truth has frequently been overlooked, and with disastrous results. Modern child study has not only established the fact of this difference, but has also set forth the important particulars in which this difference manifests itself.

Of equal importance for our present study is the fact that the period of childhood, that is, the whole period of immaturity, is marked by stages which make necessary the establishment of certain subdivisions. When in our educational systems we distinguish between elementary and secondary education, and when in our elementary schools we make a distinction between primary, intermediate, and grammar classes, to use terms which are quite widely applied in American schools, we recognize not only differences in the amount of knowledge possessed by the pupils in these different groups, but also more fundamental differences in emotional life, in intellectual capacity, and in physical powers. The establishment of separate divisions in our Sunday schools and the increasing provision for graded instruction and graded forms of worship are tardy recognitions of an important fact which should have been apparent to us and which should have influenced our practice from the beginning.

THE CONTINUITY OF THE MENTAL LIFE

The stages of mental growth, of which mention has just been made, have nothing of the nature of water-tight compartments. They overlap so that the individual often passes imperceptibly from one to the other. This fact of the continuity of the mental life does not, however, mean a uniform rate of progress. In the physical life there are periods of rapid growth followed by periods of slow growth. At times nature seems to specialize on certain parts or organs, and at times her interest seems to be in the perfecting of physical powers and functions rather than in mere increase in height and weight. A similar bewildering variety is observable in the mental life. Mental growth is rhythmic rather than uniform; moreover, its rate and character are affected by the physical changes which run parallel with it. It is because of these facts that so much of patience and insight is needed on the part of parents and teachers in dealing with slow or otherwise exceptional children.

INDIVIDUAL DIFFERENCES IN MENTALITY

We should never forget the fact that when we speak of "the child" we are really using an abstraction. As teachers, we deal with a number of individuals who resemble each other only in certain general respects. Heredity and environment have combined not only to stamp on the children in our classes certain common characteristics, but also to make each one, to a noteworthy degree, unique. We need to know these common characteristics; but unless we have the gift of discerning also the exceptional elements with which these common characteristics are always intermingled, our chances of success are slight indeed. The fact of "mental age," now so emphasized in the diagnosis and treatment of defective children, calls attention to noteworthy differences that exist among normal children. These differences have also been disclosed by studies of the attainments and capabilities of children in the same classes of a carefully graded school. These studies have led to such conclusions as the following—conclusions which are not without suggestiveness to teachers of Sunday-school classes:

"Roughly speaking, the teacher of a class, even in a school graded as closely as is possible in large cities, where two classes are provided

in each building for each grade and where promotion occurs every six months, will find in the case of any kind of work some pupil who can do from two to five times as much in the same time or do the same amount from two to five times as well as some other pupil. The highest tenth of her class will in any one trait have an average ability from one and three fourths to four times that of the lowest tenth."

Child study cannot then furnish us in advance with a solution of the many concrete problems which confront us as teachers. It can, however, often furnish us with a clue to problems which otherwise would remain mysteries; it can guard against dogmatism, and it can prepare the way for that first-hand study of individual pupils which is the duty and should be the delight and the inspiration of the teacher.

FOR FURTHER READING

THORNDIKE.—"Principles of Teaching." Chs. II, XIII–XV.
BETTS.—"Social Principles of Education." Ch. II.
BAGLEY.—"The Educative Process." Ch. XII.
COLVIN.—"The Learning Process." Chs. I, II.

SUGGESTIVE QUESTIONS

1. Study any characteristic emotion, such as joy, sorrow, or anger, in its total manifestation and note what are the physical and what the mental elements in it. What truth is there in the contention that the best way to control an emotion is to control its bodily expression, *e. g.*, the best way to control sorrow is to look cheerful, talk cheerfully, and so forth?

2. Illustrate from your own experience the fact that children tend to act differently when in company and when alone.

3. Find illustrations of the fact that social custom and public opinion influence a man even if he lives entirely apart from his fellows as did Robinson Crusoe.

4. Children have been divided into two great classes: "idea thinkers," *i. e.*, those who have the gift of abstraction, and "thing thinkers," those whose minds work freely only when handling objects. Find illustrations of these two groups in the children of your acquaintance.

5. Since the time of the ancient Greeks, individuals have been classified according to temperament into: sanguine, choleric, melancholic, phlegmatic. Study the real meaning of these terms and note any persons of your acquaintance who possess one or another of these temperaments.

STUDY III

INFANCY AND EARLY CHILDHOOD

PHYSICAL ASPECTS

The most noteworthy thing about the young infant is its utter helplessness. It depends entirely upon the care of its elders for preservation of its life from moment to moment. That this care is not always at hand is shown by the fact that eleven per cent of all children die during the first year, while during the next two years, when the dependence upon others is relatively much less, the mortality is only two and one half per cent.

Certain prerequisites for health and proper growth during the period may be mentioned briefly as follows:

1. **Proper Food.**—Very few parents are sufficiently educated in the matter of the feeding of infants. Hence, partly through ignorance and partly through carelessness, the child is robbed of a considerable portion of his rightful physical inheritance.

2. **Proper Care as to Clothing and Temperature.**—The infant has less capacity for adjusting itself to changes in temperature than has the adult. The notion once quite prevalent, that a certain degree of exposure to the inclemencies of the weather tends to "harden" young children, is now regarded as a pernicious error. On the other hand, however, sunshine and fresh air are absolutely necessary to health and proper growth. "To expect an infant to thrive in the hot, dry air of city apartments, where even plants wither and die, is to expect the impossible."

3. **Plenty of sleep** and an environment which, while offering sufficient opportunity to exercise the muscles of the body, does not overstimulate the delicate nervous organization of the child. The new doctrine of "children's rights," if it means anything, should mean the right of the infant to a large amount of being let alone. Parents who give way to a natural vanity by showing off their infants to every chance visitor, or who encourage these infants to expect constant notice and attention, are not only injuring them in a moral sense but

are developing in them a nervous instability which will later be a serious menace to both health and happiness.

MENTAL DEVELOPMENT

We can only make vague guesses as to what is in a baby's mind when he wrinkles his forehead and we flatter him by remarking that he is thinking about something. Professor James has spoken of the human mind as being at the outset "a big buzzing, blooming confusion." By this he means, of course, that the infant receives a great variety of sensations which he has not yet classified or learned to associate with their appropriate external setting. He does not know that the grass is green and the sky is blue; much less does he know blue and green as the names of qualities which are found in a great variety of objects. He has, however, latent in his nature, the capacity to distinguish objects and qualities, and this capacity develops chiefly in connection with the use of his muscles in the handling of objects and in the general exploration of his physical surroundings.

The method which he employs, all unconsciously, of course, has been called the method of "trial and error," and this method is one which is at the basis of all human learning. In the presence of a certain object, an orange or a ball, for example, the baby makes a number of unregulated and uncoördinated movements. He nods his head, he moves his feet, he waves his arms, his whole body participates in his response to the stimulation of this new and interesting object. Certain of these movements result in contact with the object, and these, because of the satisfaction which they bring, tend to be emphasized in later experiences with similar objects. In the case of the orange or ball it would be certain movements of hands and arms which would be emphasized, while the unregulated and unnecessary movements of head and feet would tend to disappear.

In some such way a great number of habits are built up during the first years of childhood. These are often called physical habits, since they have to do mainly with such physical necessities as feeding, walking, and so forth, but they have their mental side as well. Various sensations accompany and result from these movements, and these sensations form the raw material of our knowledge of the external world and even of our own bodies. Only through this muscular activ-

ity does the child come gradually to what we call "self-consciousness." As Tennyson has written in "In Memoriam,"

The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that "this is I,"

But as he grows he gathers much,
And learns the use of "I" and "me,"
And finds "I am not what I see,
And other than the things I touch."

So rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grown defined.

THE MEANING OF INSTINCT

But how does all this begin? What prompts the child in its first gropings after knowledge and what furnishes the energy which prompts to that constant striving through which eventually the wonderful world of the human consciousness is built up? Religion, with its insistence upon the vital connection between God and the human soul, gives us the final answer, but science tells us much that is interesting and valuable about the methods and processes. The one term which is most used at the present time in the explanation of the beginnings of human behavior is the term "instinct."

The physiological basis of instinct is in connections open at birth between certain cells in the brain. Just why certain connections exist rather than others is explained by reference to the life of the species from the very beginnings of life upon the planet. We all know that with the insects, and with many of the animals, the young of the species are able at birth to go through all or most of the processes which are necessary for the particular round of existence ordained for them. In such cases the connection between sensory and motor brain cells, upon which successful action depends, must be very elaborate and very complete. With the human infant, however, the equipment in the way of instinct is just enough to enable it to survive in an atmosphere of constant and intelligent protection and assistance.

Then, again, instinct in the case of the lower forms of life is specific. The chick a few minutes after hatching is able to make, with surprising skill, the particular movements necessary for the taking of food, and in a very short time is able to find food for itself. With the young of the human species this independence is reached only after years of care and training.

At first glance it would seem that all the advantage is on the side of the animal and all the disadvantage with the human being. But this disadvantage is apparent only. The instincts of the chick are rigid and condemn it to a life almost identical with that of all the former members of its species. The instincts of the infant are general and plastic, and may be modified in a thousand ways to meet new conditions. While the animal has all the advantage, at the outset, at least, in the way of biological heredity, the infant is able to receive from the adult life about him the invaluable gifts of what we may call social heredity. Thus progress, in the real sense of the word, is made possible.

EDUCATION DURING THIS PERIOD

While the child learns during his first four years more than he will ever learn in any period of equal length during his later life, practically all of this learning is of the informal kind. He learns to control his muscles, not through the use of set exercises under the eye of a teacher, but through trial and error under a great variety of conditions which are not often thought of, even by his parents, as part of his education. He learns to use the mother tongue by imitating the speech of his elders, and by a similar process he acquires a considerable number of social habits, that is, habits having to do with his relationship to his fellows. He is, of course, taught many things directly, as when his mother teaches him to dress himself or to use a spoon at the table; but this teaching does not form part of any set program.

From the standpoint of religious education it is important to note certain features which characterize this period:

1. It is preëminently the period of **habit formation,** and among the habits which should be definitely established are certain which are fundamental both to religion and to morality. One needs only to mention such habits as those of private and regular prayer, of a proper

attitude during devotional exercises, of obedience, of respect to one's elders, of neatness, and of kindness to animals, to realize that one can scarcely begin too early to train children for those large ends which the Christian religion sets as the goal of our imperfect human nature.

2. The young child learns chiefly through **manual activity.** What was once called the sense of touch is now known to include a considerable number of special senses, for example, those of temperature and pain, the end organs of which are found in the skin, and those of pressure and strain, with end organs residing in the muscles, tendons, and joints. Much of the educational value of the kindergarten and of the widely advertised children's houses of Madame Montessori depends upon the use which these institutions make of the senses which are involved in the handling of objects and in the guidance of muscular movements.

Sense-training is always mind-training, and forms a necessary basis for clear thinking and for the right use of words. Hence the modern Sunday school is not satisfied merely with the telling of stories to the little ones and with the learning and singing of simple hymns. It tries to provide occupation for the little hands, not only because the children are thereby given a freedom of movement which prevents weariness but because such exercises as paper-cutting and folding, stick-laying, simple color work, and the use of the sand table, give clearness and vividness to ideas and a stimulus to the imagination which words by themselves could never provide.

The aim of the teacher of the little ones in our Sunday schools should always be to combine song and story with action and with those forms of action which link the interests and capacities of her pupils with the simple and concrete lesson she is trying to teach.

3. The **emotional life** of the young child is very vivid and impressionable. Children, as we all know, are easily moved to laughter and to tears. Sometimes, though, we do not realize that incidents which to the adults concerned seem quite trivial leave indelible impressions on the sensitive child mind. One of the newer methods of applied psychology, known by the name of psychanalysis, traces many disorders of the adult mind to impressions made in early childhood, impressions of which the individual concerned has no clear recollection or perhaps no recollection at all. The moral bearing of all this

is quite manifest. The atmosphere of the home, the bearing of parents toward each other, their attitude toward religion and religious observances, their tones of voice, the pictures the child sees, the chance remarks which he may hear without fully understanding, all contribute a sort of substratum to the later conscious life. In so far as the Church, through the Home Department of the Sunday school and other similar religious agencies, can provide for the young child a richer and more wholesome mental and spiritual environment, it is doing a work the far-reaching benefits of which it would be hard to overestimate.

FOR FURTHER READING

TRACY.—"The Psychology of Childhood." Ch. II.
KIRKPATRICK.—"Fundamentals of Child Study." Ch. V.
MCDOUGALL.—"Social Psychology." Ch. VII.
MONROE.—"Cyclopedia of Education," Art; Infant Education.

SUGGESTIVE QUESTIONS

1. Show how the method of trial and error is involved in learning to walk, in learning to speak, in learning to sing.
2. Show how the growth in the knowledge of "self" accompanies growth in the knowledge of "things."
3. Name some of the disadvantages which come to animals through the relatively fixed character of their instincts. Find concrete illustrations of these disadvantages.
4. Show how a human instinct, *e. g.*, hunger, or curiosity, gradually develops into various appropriate habits.
5. Find instances where vivid experiences of young children have in ways unrecognized by them influenced their later lives.
6. Consider the truth of the statement that "sense-training is always mind-training." Is this true of the trained eye of the artist and the trained ear of the musician?
7. Discuss the value of the use of the sand table in the study of a Bible story. Consider the best way of dividing the work involved between the teacher and the class.

STUDY IV

MIDDLE CHILDHOOD (SIX TO NINE YEARS)

PHYSICAL CHARACTERISTICS

During the three years under consideration the growth of the child is rapid. In consequence he is apt to be at this period especially susceptible to disease and fatigue. Whatever school exercises he has should, in consequence, be short and varied, and teacher and parent should constantly be on the lookout for signs of exhaustion. Moreover, his control of his muscles is still far from complete. He has during his earlier years been developing by constant practice the larger and more fundamental muscles of his body, those of trunk, arms, legs, and so forth. During the period of middle childhood the control of these fundamental muscles is continued so that by nine years this control, as measured, for example, by the ability to keep the body in a rigid position for a given length of time, has often increased by one hundred per cent over the ability possessed at five years of age.

Now this control of the larger muscles is absolutely necessary to the successful use of the finer muscles which are employed in the more delicate movements of writing, drawing, sewing, and so forth. In consequence the modern primary school makes large use of free play, games, and constructive work, both as a means to physical development and as an introduction to that larger social and industrial environment which confronts the child with the beginning of the period of formal schooling. On the other hand, the old emphasis upon reading and writing as the first and often the only occupation of young children at school has been greatly relaxed.

MENTAL CHARACTERISTICS

1. **Passive attention.**—During this period, as during the earlier period, the attention of the child is almost wholly of the passive kind. He attends to what happens to appeal to him at the moment, and generally that which appeals to him is the strongest external stimulus.

Anyone who has been in the company of a child of this age for even a half hour will realize how rapidly his attention flits from one thing to another and how little of logical connection there seems to be between the different objects to which he attends. Active attention, however, the power of holding the mind to one thing as against the distractions of the immediately pleasant and appealing, is beginning to manifest itself. Success in teaching children at this stage, and especially success in that part of teaching which we call discipline, consists chiefly in making as large a use as possible of this dawning power of active attention. It is not hard to amuse young children, but merely to amuse is to leave them still on the plane of the animal and the savage, the plane where every distraction is certain to be an occasion for neglecting the thing in hand. The problem is to introduce enough of variety, movement, and picturesqueness to hold one's pupils and at the same time to enlist their efforts in reaching toward some future end, the value of which, because of their immaturity, they can only dimly appreciate.

2. **The store of ideas.**—The period of middle childhood is generally the one during which formal school instruction begins. Investigation as to the contents of children's minds upon entering school has shown that they frequently lack the store of ideas necessary for effective teaching. When a child has no clear notion as to the appearance of a robin, the shape of a bird's nest, or the size of a cow, it is idle to attempt a lesson on birds or on the life of the farm. In our Sunday schools we often talk about objects which the child knows only as words and not really as things. Our first duty then in teaching a lesson on Abraham, for example, is to make sure that the child has reasonably adequate mental pictures of sheep and camels and tents. Children, and especially city children, have not the store of definite images that the ordinary teacher believes them to possess, and yet without these images clear concepts and accurate reasoning are impossible.

A further characteristic of children's minds at this age is that the ideas which they do possess are exceedingly concrete; with them, much more than with older children and adults, the class is represented by a particular member of the class, as, for example, all dogs by the dog which they know best. Objects are understood also

largely in terms of their effect upon the child himself, rather than by facts of appearance or structure; for example, a bee is something which stings you, a knife is something which cuts.

3. **The ability to reason.**—It is sometimes questioned whether at this stage a child can reason. The answer would seem to be that it reasons just as truly as does the adult. It does not show the capacity for abstraction, however, which the ordinary adult possesses. The child argues from one particular case to another and is apt to overlook differences which lie beneath the surface. For example, a six-year-old boy of my acquaintance tried to make a rude carriage by nailing the front and rear portions of a board upon two round blocks. He had found that the blocks would roll, and knew that they might be held together by a board, but failed to see, in advance at least, that the nails which held the boards to the blocks prevented the blocks from turning round.

MORAL CHARACTERISTICS

It has been repeatedly stated that the child is neither moral nor immoral, but rather unmoral. While this statement is an exaggeration, it suggests the truth that the conduct of children is not to be judged by adult standards. What in an adult would be gross carelessness, or even sheer destructiveness, is in the child often only a natural curiosity applied to material of the nature and structure of which he is ignorant. Children's lies, when they are not due to an excess of fear, often arise from the inability to distinguish between what they imagine and what really exists or what really has taken place. It is because of this latter fact that the evidence of young children is discredited in courts of law.

The child is certainly capable of a prudential morality, that is, he can learn to avoid certain acts and to perform certain others because of the painful or pleasurable quality of the results. He is also greatly influenced in his conduct by his personal likings and antipathies. In most cases, however, he can go beyond these relatively low motives and can deal quite effectively with the abstractions involved in such commonplace virtues as honesty, justice, and generosity. In so far as he can do this he is certainly capable of a genuine morality.

EDUCATION DURING THIS PERIOD

1. **Play as a factor in the education of the child.**—Children play from infancy onward. Organized play, as found in sports, forms one of the most compelling interests of the period of youth. Adults find a source of relaxation in play, and even the frosts of advancing age fail to kill entirely the play spirit in man. The human race has played during all the ages of its long life upon this planet, and our sense of kinship with the peoples of bygone centuries is strangely and strongly quickened by the discovery that many of the plays which we witness in the streets and playgrounds and homes of our American towns and cities were played in Nineveh and Damascus and ancient Athens by children long ago grown to manhood and turned to dust. The spade of the archæologist reveals the playthings, and we place them in our museums, but the heart of childhood treasures the inheritance of the play spirit and cherishes even the very formulas which gave to the plays themselves their peculiar charm and significance and which have survived all the vicissitudes of war and pestilence and migration.

Only during the last one hundred years, however, has any attempt been made to use the play impulse in education. Before that time the manifestations of this impulse were almost universally regarded as something to be tolerated in connection with school life when they could not be entirely suppressed.

The one man who has done most to establish the educational value of play is the German philosopher, Froebel, who, as we all know, based his kindergarten upon the play activities of childhood, and who, in his "Education of Man," has given eloquent expression to a theory of play which every teacher would do well to ponder. Thus, "Play gives [to the child] joy, freedom, contentment, inner and outer rest, peace with the world. It holds the sources of all that is good. A child that plays thoroughly, with self-active determination, will surely be a thorough, determined man." And, again, "The plays of childhood are the germinal leaves of all later life."

a. **The three aspects of play.**—There are three aspects of play which may well be noticed, even in a brief treatment such as that of the present article. Play, when considered in its entirety, has a backward look, a forward look, and an outward look.

Various writers have called attention to the fact that play in many of its manifestations is a rehearsal of ancestral activities, with this exception, however, that what the child now does without any incentive beyond his own personal inclination, his ancestors, primitive man, for instance, did consciously as a means to survival. For example, the child plays at throwing or striking a ball. Now, throwing and striking were arts in which primitive man had to excel in order that he might protect himself from enemies and provide himself with food. Again, the fondness of children for digging caves and erecting rude structures in which a sort of primitive housekeeping can be conducted finds an interesting parallel in certain well-known features of savage life. Why all these things are done is a question about which authorities differ, but the fact that they are done, and the use which they serve in the widening of the child's experience and the quickening of his emotional life, are manifest to all observers.

Many plays of children, however, point to the future rather than to the past. The child not only plays Indian, but he plays storekeeper and street-car conductor and postman. In this fashion he acquaints himself with a great number of occupations upon which our present-day civilization rests and which he and others with him must carry on when he and they become adults. Sometimes even a hint of a future career may be obtained through observation of the preferences which a child shows in the matter of these imitative plays and the proficiencies which he develops.

The chief function of the child's imitation of the life about him is not, however, to connect him with a possible future occupation, but to widen and deepen the current of his present experience. Through the essential dramatic quality which his plays exhibit he enters into sympathy with practically every feature of his surroundings, for he may play at being a horse or a tree as well as at being a farmer or a storekeeper.

b. **Modern attitude toward play.**—It is easy, then, in the light of the foregoing, to understand why the modern attitude toward play is one of encouragement and direction rather than one of suppression and neglect. However, it is to be doubted if modern education makes even yet a sufficient use of the play impulse, and especially of the dramatic, or dramatizing, tendency which so many of the plays of

children exhibit. How many Sunday-school teachers of Primary classes have, for example, considered the possibility of having their pupils learn Bible stories through the actual dramatic representation of the incidents with which these stories deal? Yet such stories as those of Jacob and Esau, Joseph and His Brethren, Ruth and Naomi, David and Jonathan, and many others, are rich in dramatic possibilities.

FOR FURTHER READING

HALL.—"Aspects of Child Life and Education," Art; Contents of Children's Minds.
COLVIN.—"The Learning Process." Ch. XIX.
PILLSBURY.—"The Essentials of Psychology." Ch. V.
KIRKPATRICK.—"Fundamentals of Child Study." Ch. IX.

SUGGESTIVE QUESTIONS

1. Why does the young child find the handling of the pencil or pen in writing so difficult and tiring?
2. Find illustrations of school exercises which help the child to understand the social and industrial life outside the school.
3. Why is the appeal to passive attention an insufficient means for the government of a class? Illustrate in this connection the use of the appeal to active attention.
4. Find specific instances of childish behavior which could not properly be judged by adult standards.
5. What is meant by the expression, "prudential morality"? Give instances of such morality. What are its defects?
6. Distinguish between the play of young children, the sports of youth, and the amusements and relaxations of adults, (a) as to the amount and character of the physical activity involved, (b) as to the ends which each serves.
7. Find further instances of children's plays which have the backward look, the forward look, the outward look. Show that these aspects are frequently combined.
8. Give further illustrations of the dramatizing tendency in children's plays. Suggest further uses for this tendency in Sunday-school work.

STUDY V

LATER CHILDHOOD (NINE TO TWELVE YEARS)

PHYSICAL CHARACTERISTICS

The period under consideration is one of relatively slow growth, and hence there is opportunity for the organization of connections between brain centers and for the perfecting of the control of the muscles. With muscular control there comes an increased appreciation of the meaning of skill, and frequently as well the willingness to make repeated efforts until skill is achieved. The child in this period completes his mastery of the fundamental school arts of reading and writing, and thus obtains a means of self-improvement and enlargement the importance of which it is impossible to overestimate. During his play hours he attempts, and as a rule masters, a large number of movements, some of them quite complex, which, during the earlier period, were wholly beyond his interest and his powers. His need for constant activity often makes him a source of annoyance and embarrassment and sometimes of anxiety to parents, teachers, and others in whose care he is placed, while his growing consciousness of his own powers may, under certain conditions, lead to a positive rebellion against authority.

MENTAL DEVELOPMENT

1. **Interest in the acquirement of skill.**—During this period, as has been said, the child becomes critical in the matter of the performance of various physical acts. Formerly the activity gave him pleasure enough; now he wishes the added pleasure which comes from successfully directed activity. For example, the very young child gets a great deal of satisfaction from the mere throwing of a ball; the child of ten, however, wishes not only to throw, but to hit a mark or to throw a certain distance. In order that he may do this he is generally willing to practice until the desired result is achieved. He likes to try to do hard things, and since, of course, his understanding

of his own powers and his knowledge of the nature of things about him are both limited, he often attempts the dangerous or the impossible.

2. **Capacity for active attention.**—The need for physical exercise in the form of free play, which often amounts to a veritable hunger, makes the child of this age very restless under school conditions which require him to sit still for half an hour at a time. Apart from the distractions of outside stimuli, his physical restlessness will, as a rule, be enough to cause inattention, if not disorder. He can, however, attend actively to class work in which he participates, and in which he is interested. Standing and answering questions is, of course, one form of participation, but, as a rule, it is not nearly sufficient. The child should participate on a large scale, and other muscles besides the vocal muscles should be called into exercise. The so-called constructive activities which are employed with younger pupils for the purpose of acquainting them with the objects and processes of the life about them may take on at this time something of the nature of tasks which are definitely assigned and definitely exacted. The child is now at an age when he should appreciate the meaning of work as distinguished from mere play.

3. **The formation of habit.**—This period is of especial importance in this connection. This is partly because the brain centers have developed sufficiently to take on readily those changes which are involved in habit, partly because the child has the time necessary for the repetition of the acts which the habit involves, and partly because his growing intelligence is able to fit the habits acquired into the general scheme of his life. He now perfects many of the habits begun in early and middle childhood. Having learned to speak in the earlier stages, he now learns in a practical, if not in a theoretic, way something of the meaning of grammatical speech. He is now able to complete his mastery of those personal and social habits involved in dressing himself, caring for his personal appearance, behaving acceptably in company, and along with the skill which the possession of these habits involves he should have at least an inkling of why they are required and of the returns which they bring.

a. **The use of compulsion in education.**—It will always be a question for debate how much of compulsion should be allowed at this stage. The answer would seem to be just as much compulsion as is

necessary to give in the individual case that support to the powers of active attention without which the desired habits would not be formed. As a matter of fact, the ordinary child at this stage takes compulsion, or at least direction, as a matter of course and submits to it readily, providing the seat of authority is recognized as being both just and kindly. Apart from kindness and justice, the virtue most needed by the parent and teacher is patience. It is truly line upon line and precept upon precept, but this repetition is indispensable if the foundations of character are to be laid.

4. **Memory.**—Memory is a form of habit, and so depends to a large extent upon the factor of repetition. There are two types: rote memory, which depends upon repetition solely, as in the case of a child learning to repeat the alphabet; logical memory, where the factor of understanding occupies the chief place. The latter is the more economical and the more effective type of memory, but it needs to be supplemented by rote memory. It may be foolish to require a child to learn by heart a Bible verse of the meaning of which he has not the least notion, but it is equally foolish to expect him to know the verse merely through having it explained to him.

a. **The use of memory in education.**—Rote memory has an important place in all education, and especially in religious education, since the latter deals with a subject matter the value of which depends not only upon the ideas which it contains but also upon the form in which those ideas find expression. In fact, form and content are inseparably united.

The period of later childhood has been generally chosen by educators as one during which decided emphasis should be placed upon rote memory. The reasons for this are, briefly, as follows:

(1) The child can at this stage endure the necessary physical effort and mental strain without injury to his health.

(2) He has the requisite leisure so that the maximum of ease and of benefit can be secured by distributing the repetitions over a considerable period of time.

(3) The tedium of repetition does not oppress him as strongly as it does the youth or the adult.

(4) He has at this stage a sufficient command of the spoken language to make oral repetition fairly easy.

(5) His understanding is, as a rule, sufficiently mature for him to grasp the meaning of what he is required to learn. The teacher can thus with profit use the method of logical memory as an aid to that of rote memory.

5. **Imagination.**—Many people think of imagination as a power or activity which creates a sort of unreal world, one which, while it may be at times very pleasant, is still very different from the world which is revealed to us through our perception and confirmed by our judgment. The fact is, however, that the chief function of imagination is to add reality to our experiences, rather than to take it away, since, by bringing up images of things, persons, and events not actually present to our senses, it gives to the world of sight and sound and touch and taste and smell a completeness and a meaning which otherwise it could not possess.

In any action which is not purely an instinctive one we are guided by pictures or images of the next step or of some result which we expect to follow, and this is as true of the child as of the adult. These pictures are not of the eye alone, but may involve any one of our senses. The child who gets himself a drink of water has in advance some sort of image of the pleasant coolness of the drink, and very probably also of certain necessary steps in the quenching of his thirst, such as filling the glass and raising it to his lips. These anticipatory images serve as guides to the desired result.

In addition to this matter-of-fact use of the imagination there is also its playful use, as illustrated in fancy and reverie. In such cases the mere making and relating of our images seem to go on without any reference to the uses they may be made to serve. With the young child the images which are created in play or which arise unbidden in connection with some ordinary or extraordinary bit of experience may assume the value of actual occurrences and may lead to what are called "children's lies." These latter are often, as we know, not lies in the true sense of the term, but instances of mental confusion arising from an exuberant or an uncontrolled imagination.

a. **The use of imagination in general education.**—The training of the imagination has two aspects, the first a negative one, in the sense that the child is enabled to distinguish fact from fancy and is furnished with incentives toward the control of fancy by fact, and the second a

positive one, in the sense that he is helped to use his imagination in the interpretation of facts and in giving them a worthy and sufficient setting.

Both these aspects of the problem have an important place in the education of later childhood. By that time children's lies, when they occur, take on a moral quality, since they then are almost certain to involve either a reprehensible carelessness or a positive intention to deceive. The social necessity and the moral dignity of strict adherence to the truth can now be more clearly and convincingly set forth than with younger children. By that time also the ordinary child has learned to read, and frequently to read on his own account for the pleasure and profit thus to be obtained. The horizon of his experience is in consequence greatly enlarged by taking on something of the vastness of that horizon which bounds the experience of the race.

b. **The use of imagination in religious education.**—The study of the Bible makes a heavy demand upon the imaginative power of children. In the first place it is the literature of a highly imaginative people, a people who in ordinary conversation used figures of speech which would never occur to us, or, if they occurred, would rarely be employed by such plain-speaking and matter-of-fact persons as ourselves. In the second place, these figures of speech were drawn from natural surroundings and from a social life very different from our own. Take, as a single example, the life of the oriental shepherd. Both the Old and the New Testaments abound with references to it, and yet not one child in a hundred in many of our Sunday schools has any adequate picture of that life, to say nothing of a genuine emotional appreciation of the practical wisdom, the constant watchfulness, and the tender solicitude, which made up the attitude of the shepherd toward his flock. There is the truth of poetry, if not the truth of fact, in the story of the small boy who was terrified at the idea of being "Jesus' lamb" because the expression brought to his mind, not a picture of the Good Shepherd who calls his sheep by name and who carries the lambs in his bosom, but, on the contrary, a vivid and disquieting recollection of a visit to a neighboring butcher shop.

The training of the imagination and its constant exercise in Bible study have then a profound significance, since only by these means can we get beyond the letter that kills and partake of that life-giving

spirit which may be the source of light and joy to the child as well as to the grown man.

6. **The ideals of later childhood.**—Many writers have called attention to the independence and relative self-sufficiency of children at this period. Such virtues as truthfulness, justice, and bravery, as they are exhibited in adult life or are illustrated in Bible or other historical characters, frequently make a strong appeal just because they are on a more heroic scale than that which is ordinarily possible in the narrow world of the child. Hence this incipient capacity for hero worship can be used to furnish the child's memory with individual instances of worthy and noble conduct. Their complete appropriation will wait, however, upon the intellectual and emotional enlargement which comes with adolescence.

Note.—It may be well to call the attention of the reader directly to the fact that Memory and Imagination are chosen for specific treatment in this chapter, not because they might not be treated with a considerable measure of appropriateness in earlier or in later chapters, but because the forms of mental activity which go by these names have, in the opinion of the writer, an especial importance at the stage of later childhood.

FOR FURTHER READING

PILLSBURY.—"Essentials of Psychology." Ch. VIII.
JAMES.—"Talks to Teachers." Chs. VIII, IX, XII.
BETTS.—"The Mind and Its Education." Chs. V, VIII, IX.

SUGGESTIVE QUESTIONS

1. Find illustrations of the interest in technique (*i. e.*, development of skill) which is said to characterize this period.
2. How do you distinguish between play and work? What moral value is there in work as distinguished from play?
3. Does respect for child nature demand that compulsion should never be employed in dealing with children?
4. On the basis of suggestions contained in this chapter plan an effective method of helping a class to memorize a set portion of Scripture (*e. g.*, the Twenty-third Psalm or The Beatitudes).
5. Find instances from the Bible of the oriental fondness for imagery. Show how these particular bits of imagery might be made clear to the mind of the ordinary Western child.
6. Of what use to a pupil of this age is the study of Old Testament geography?

STUDY VI

ADOLESCENCE

MEANING OF THE TERM

Adolescence, or youth, is the name used in educational discussions to designate a period of ten or more years following upon childhood proper, and leading to the full maturity of the adult man or woman. Its beginning is marked by the physiological change known as pubescence, and throughout the period the sex factor is powerfully operative.

EARLY ADOLESCENCE (TWELVE TO FIFTEEN YEARS)

The physiological changes with which adolescence begins take place earlier among certain races than among others. This seems to be due chiefly to the influence of climate, since as a rule northern races mature later than southern races. It is also worth noting that with girls these changes begin one or two years earlier than with boys. This fact has its bearing upon the classification of pupils and upon the problem of mixed classes, since it is manifestly unwise to place in the same classes and to treat by the same methods pupils some of whom are adolescents and others of whom are still preadolescents.

PHYSICAL GROWTH DURING ADOLESCENCE

Growth during adolescence is more rapid than in any other period except infancy. Growth in height precedes growth in weight, and is practically complete at seventeen or eighteen years of age. Growth in weight may continue till well on into middle life. The rapid lengthening of the bones which the increase in height involves is not always accompanied immediately by the desirable muscular adjustments. Consequently the youth in his early teens suffers from growing pains and also seems to lose the muscular skill which he formerly possessed. This awkwardness is apt to make him shy as well as ungainly in appearance, and calls for a sympathetic understanding, together with a relaxation of those school and other tasks which involve a large element of skill. This temporary lack of skill is compensated in a

measure by rapid growth in strength, accompanied by a desire on the part of the youth for games and exercises in which this increased strength may be displayed.

The growth of the frame as a whole is paralleled by the growth of the various vital organs, notably the heart, the lungs, and the brain. It is generally believed that within the brain the higher centers, those which are not directly connected with the senses and the muscles, develop most rapidly during this period. These centers are presumably the seat of the associative, or thought, processes.

MENTAL CHARACTERISTICS

There are many interesting parallels between the mental and the physical life of adolescence. The same instability is present in both spheres. "The adolescent longs for excitement, contrast, movement, psychically just as his body longs for exercise and tensions." Certain attitudes of mind and forms of behavior are so new and so striking that they seem to rank with the instincts which make their appearance in infancy and early childhood.

1. **The use of the reasoning powers.**—The older psychology reserved the period of adolescence for the training of the powers of reason. This we now know is an impossibility, and would, even if it were possible, be a grave mistake. The child reasons from the dawn of consciousness onward, but he reasons, as we have seen, within the narrow sphere of his childish interests, and even there in a relatively imperfect and incomplete fashion. With the coming of adolescence, however, he displays a desire to know and a willingness to investigate which were largely absent in the preadolescent stage.

This fact is signalized in his public-school life by the introduction of scientific studies as distinguished from the casual and rather superficial study of nature which belongs to the earlier period. He enters also upon the study of algebra and geometry, which, although usually regarded as separate subjects, are, after all, only generalized forms of arithmetic and mensuration.

The adolescent pupil demands not only new and higher subjects of study: he demands also a method of teaching in which the appeal to authority is relaxed and the appeal to his own judgment is enlarged. He is able, for example, in his Sunday-school work to go

beyond story and biography and the memorization of selected passages and to analyze motives and to appreciate logical connections and historical sequences. In the language of Paul, he begins to "put away childish things" and to understand, to think, and even to speak, that is, to weigh evidence and pronounce judgment, as a man.

2. **The attraction of the opposite sex.**—This has a powerful influence upon general behavior and shows itself especially in dress, in speech, and in the realm of taste. The desire on the part of boys to "show off" in the presence of girls and what we speak of as maidenly reserve and shyness on the part of girls both have their roots in the positions occupied by the two sexes during the history of the race. The male sex has, as it were, taken the initiative, while the female sex has performed the function of judge and thus, by approval and disapproval, has served to fix certain qualities of the masculine character and to eliminate others. In so far as during the progress of the species there has been competition for masculine favor among the females of the group there have developed also certain positive qualities of feminine behavior in dress, speech, and manner.

3. **The attraction of the group.**—This is shown by the fact that while the games of young children are predominantly competitive, the games of youth are predominantly coöperative. While this large cooperative element is made possible by the increased intelligence which is able to understand and to apply elaborate rules, such as those of the more popular games of the present day, it finds its origin in a broadening and deepening of the emotional life which leads the youth to find his chief satisfaction in group activity and achievement.

In the early years of adolescence there is apt to develop what has been called the "gang" spirit. The "gang" is characterized by a pronounced spirit of exclusiveness. It gives scope for the qualities of leadership and, as a rule, has its acknowledged head. Its activities may be of almost any sort, helpful, harmless, and even criminal, and it may so dominate a boy's interest as to place both school and home in a secondary position so far as influence upon character is concerned.

Under ordinary conditions the "gang" spirit and tendency can be made to contribute to wholesome ends by providing opportunity for group activity along lines which, though distinctively educative in their character, still make a strong instinctive appeal. The boy

scout movement is perhaps the best illustration at the present day of the utilization of the gang spirit toward social ends which are approved by the community. It takes cognizance of the boy's natural pride in physical prowess and physical skill, his interest in woodcraft and the life of the open air, and his desire to win, by some act of service, the approval of his fellows. One can see how readily such an organization lends itself to instruction and training in such important matters as morals, personal hygiene, and patriotism, to say nothing of the religious message and influence which this instruction and training may be made to bear.

4. **Hero worship.**—This has an important place in the life of the adolescent. In the early teens the heroes are usually men of action—soldiers, explorers, athletes. In later adolescence the scope of the heroic is enlarged and comes to include the passive as well as the active qualities of heroism. This fact arises in part from an increased personal experience, in part from more highly developed powers of analysis, and in part, also, from that broadening of the sympathies which comes through an introduction to the experience of the race as it is revealed in literature and art.

This hero worship seems to be a necessity of the period, so that in absence of pure gold, gilt and tinsel are made to suffice. One task of education is to furnish models for admiration and for imitation, so that the lower is gradually supplanted by the higher until the highest type of all, as revealed in the Christian religion, obtains the allegiance and devotion of the youth.

It is to be noted in this connection that imitation goes with admiration. To cherish an ideal is one stage toward its realization in our lives. Recent psychology has shown that the will is not a separate department of mind existing in comparative isolation, but is present in every activity of our nature, and especially in those elementary and fundamental activities to which the name instinct is applied.

Religious education is fortunate in the fact that in the Bible we have heroism of all sorts ranging from physical prowess and personal bravery in the face of physical danger, as displayed by a Samson or a David, to the sublime moral heroism which is exhibited in the life of Jesus.

It is to be noted, also, that in the life of Jesus we have exhibited certain everyday heroic qualities, such as contempt of physical pain

and danger, resourcefulness in emergencies, and resolute opposition to all forms of meanness. The youth who is not ready to enter into full understanding of the qualities of character exhibited in Gethsemane and on Calvary can at least appreciate the manliness of Jesus in regard to those virtues and qualities which are not exclusively Christian in their nature. Hence it is not necessary, in order to study the life of Jesus profitably, to wait for a maturity which will enable the pupil to enter into its deeper aspects.

5. **The development of altruism.**—One not infrequently notices striking instances of unselfishness in the behavior of very young children. It would be unwise, however, to regard these occasional acts as evidence of a settled habit of character. Nature seems to demand that children should be selfish in the unmoral sense of thinking and acting mainly for their own personal welfare. The unselfishness of children is instinctive, and is of value chiefly as furnishing a basis for the reasoned and intelligent altruism of later years. Upon this instinctive basis habits may be built. The child may learn to care for pets and for younger children. He may learn to do as a matter of course small acts of service for his elders. The tendencies which he displays in these directions may be confirmed by commendation and occasional reward, since it is through the pleasure which results from them that certain forms of conduct tend to persist.

With the coming of adolescence, however, a flood of light is thrown upon these earlier tendencies and modes of conduct. The youth is able to take himself in hand, to analyze his own motives, to criticize the models which are held up for his imitation, to select and even to shape his own ideals. It is true that we should desire that the life of social service and social obligation should be accepted with enthusiasm, for enthusiasm is the natural attitude of mind for the normal youth. But we as teachers should seek to temper and guide these enthusiasms, for next to callousness and indifference there is nothing more to be deplored than an enthusiasm which fails of its purpose through the lack of proper understanding of the limitations and the conditions which attach to the particular bit of work proposed for accomplishment. Lowell has truthfully said:

> "There's nothing we read of in torture's inventions
> Like a diligent fool with the best of intentions,"

and that noblest of men and of Christian counselors, Charles Kingsley, has, not without some show of reason, been blamed for the meaning which some people have taken from his oft-quoted line, "Be good, sweet maid, and let who will be clever." The warning against mere cleverness or superficial cleverness, which was what Kingsley intended, should not be construed as implying that the highest goodness is found or can be found in the company of stupidity or ignorance.

SUGGESTIVE QUESTIONS

1. Select typical Sunday-school lessons and note aspects and methods of treatment which would especially fit in with adolescent needs.
2. Find instances of "showing off" and of adolescent bashfulness.
3. Take some typical adolescent game and compare it with the games of young children as to the amount of coöperative element which is involved. Notice also the increased demand for intelligence as shown by the number and complexity of the rules involved.
4. Find in your neighborhood a group of boys who have joined together on their own initiative for some special purpose. How is leadership determined in such an organization? How might such an organization be improved by the introduction of adult suggestion and guidance?
5. Make a list of the heroes and heroines (either from real life of from fiction) who stood highest in your regard at different periods during your adolescence. Had these any recognizable influence upon your conduct? If you have access to a group of adolescent boys or girls, study the problem in connection with them and notice the reasons why any particular hero or heroine is selected. Is there any uniformity in the reasons given?
6. Find instances of youthful enthusiasms which have either failed or disappeared. Study the reasons for such failure or disappearance.

STUDY VII

ADOLESCENCE (Continued)

MIDDLE AND LATER ADOLESCENCE

These two periods, roughly speaking, fall respectively between the years fifteen and eighteen and eighteen and twenty-three or twenty-four. Here, however, as elsewhere in the growth of the human individual, nature takes no cognizance of sharp dividing lines. Nevertheless we may note that after the fundamental physical changes noted under the head of early adolescence there remain to be accomplished certain intellectual and spiritual adjustments. These adjustments accompany important changes in the family and social relationships of the pupil. No longer is he regarded as strictly under the control of parents and teachers, dependent upon the former for economic support and moral control, and upon the latter for intellectual and moral guidance. Frequently he earns his own living, or at least follows some bread-winning occupation. If he continues his formal education, it is often under conditions which remove him more or less definitely from home control. All these facts are of decided importance in any thoroughgoing consideration of religious education during this period.

"STORM AND STRESS"

This is a term frequently used to designate the intellectual and emotional instability of this period. The youth has already begun to deal with the great problems of life on his own account, and frequently by way of reaction from authority he takes up radical positions upon social and religious matters, insomuch as to cause alarm on the part of his seniors, especially those of his seniors who do not distinguish between these preliminary venturings of the youth into the realm of adult interests and the settled intellectual positions of the fully matured adult. This is not to say that the opinions of youth should not be taken seriously, or that it is a matter of indifference what young people think and do; it is merely to say that with sympathetic treat-

ment and the absence of the spirit of coercion the youth tends, as a rule, to correct his own extravagances of thought and feeling.

One cause of the reaction and skepticism of this period, a reaction which often shows itself in an indifference toward religion and religious matters, is the absence of sufficient flexibility in the matter and the method of religious education. The youth desires to work out the big problems of human life and destiny for himself, and the Bible solution for these problems fails to satisfy him unless he can be brought to see that the Bible supports his own intuitions in regard to religious and moral questions. Skepticism, as the word is ordinarily used, is too harsh a term for this attitude of mind; it is rather an "honest doubt" which may be made the parent of all that is highest and best in the Christian faith.

THE DANGERS OF INTROSPECTION

It is a well-recognized fact that youth is peculiarly susceptible to periods of depression. This depression sometimes arises from a too close and a too constant attention to the changes which are taking place in the physical life, so that a morbid condition of mind frequently results, and abnormality or incipient vice may be suspected where none really exists. A tactful and high-minded physician is an invaluable counselor in such circumstances, since by the authority which his expert knowledge confers and by the scientific detachment which is his natural attitude toward the facts of the physical life he is able to save the youth from needless fears and from sinful suggestion.

Sometimes, too, the youth becomes discouraged by the difficulty of the moral and intellectual problems which almost inevitably confront him and which, lacking the patience of the experienced adult, he wishes to solve, as it were, out of hand. An excellent remedy for this "greensickness of the soul," as it has been called, is frequently found in the presence of objective interests, that is, of interests which direct the attention of the youth away from himself. The study of nature in its broader aspects is one of these, as is also the study of the biographies of men and women of action, such as inventors, explorers, missionaries, and reformers. A further means of diversion from morbid introspection is found also in the interest in sport, with its accompaniments of cheerful companionships and vigorous physical exercise.

THE VALUE OF YOUTH IN AND OF ITSELF

One great danger of the present day is that the period of youth may be regarded merely as a transition stage, a something to be got through with as soon as possible. An encouragement to this attitude is found in the freedom which is accorded to young people both inside and outside the family circle. Our present-day civilization, especially that of our cities, develops a certain mental and moral precocity which is not without serious effect upon the physical organism. The boy becomes a man and the girl a woman, both in their own estimation and in that of others, before they are really prepared for that emancipation from external control which adult life brings.

There are, however, certain values which belong to this period in and of itself, values which religious education should seek to emphasize. The deference of young people toward their elders, and the obedience to parents which is so strongly enjoined in the Scriptures, have a scientific as well as a religious warrant. They preserve for the youth the opportunity of a steady development under the protection of those moral safeguards whose worth the experience of the race has abundantly demonstrated. "Don't be in a hurry to grow up," is a good maxim for those thousands of young people for whom the glamour of adult freedom and adult amusements obscures the real and solid opportunities for youthful happiness and usefulness. "Don't be in a hurry to have your children grow up," is a maxim needed by those parents who in such matters as dress, hours of sleep, the use of money, and the choice of company and of amusements, fail to exercise over their children that wise control which is for them the surest guarantee of a happy and useful manhood and womanhood and a wholesome and serene old age.

THE YOUTH OF THE BIBLE

We have in the Old Testament brief descriptions of a number of adolescent characters, and although these descriptions are not intended as scientific analyses of human nature at this period, they are full of suggestiveness to the teacher.

Joseph.—In the story of Joseph's dream we find exhibited those premonitions of future greatness which, in one form or another, have

occurred repeatedly in the youth of distinguished men. If there is egotism in Joseph's behavior, it is the pardonable egotism of the youth who takes himself very seriously (as every youth should) and who has not yet learned how jealous narrow natures are apt to be in the presence of one whom in their hearts they recognize as their superior.

The story of Joseph in Potiphar's house is the classical illustration of a youth assailed by sudden and fierce temptation and withstanding that temptation in the strength of two great virtues, faithfulness to the employer who had trusted him and loyalty to God.

Moses.—The incident recorded of Moses that when he was grown he "went out unto his brethren, and looked on their burdens," is especially characteristic of the youth emerging into full manhood, although we have, of course, no indication in the text of the exact age of Moses when the event took place. Moses had certainly known for years of the "burdens" of the Hebrews, but the full realization of what these burdens meant in terms of human suffering did not and, in fact, could not come home to him till a certain maturity of both his mental and his moral nature had been reached.

David.—Nowhere else in all literature have we so engaging a picture of youth with all the charm of physical strength and beauty, of mental alertness and moral earnestness, as in the story of the young shepherd of Bethlehem. His conduct shows a ready obedience to his father and a proper deference to the opinions of his elders, and yet along with these qualities he displays a capacity for initiative which enables him in the case of the combat with Goliath to meet promptly and effectively an emergency which has all the seriousness of a national crisis.

Daniel and his three friends.—The earlier chapters of the Book of Daniel deal in the main with the story of a small group of Hebrew youths transported to a foreign country and compelled to live in an atmosphere of luxury, falsehood, jealousy, and idolatry. The outstanding lesson of these chapters is the one of constancy to ideals. Although the ideals which are emphasized are ideals of personal conduct, their importance is, in the mind of the writer of the book, derived from the fact that they are rooted in the religious and national life of the Hebrew people. The lesson of temperance which is set forth in the first chapter of the book is also a lesson in faithfulness to the Mosaic Law as to what was permissible and what was forbidden

in matters of food and drink. Here, as the reader will readily see, is an Old Testament illustration of the fact that a man's seemingly private acts affect the welfare of his nation and of the race.

One of the great temptations of youth in all ages has been the temptation to self-indulgence. In the case of Daniel and his friends this temptation is made vastly greater by the fact that it comes from an officer of the royal court acting from a sense of duty and also, apparently, from a feeling of friendship toward the youths placed in his charge. The moral value of the story comes not only from the constancy of purpose which Daniel and his friends display, but also from the tact through which opposition is disarmed. A further lesson, and one which is greatly needed at the present day, is found in the conception of temperance set forth, *viz.*, that of a wise restraint of appetite in the interest of health and in the interest also of all that makes up the higher nature of man.

Jesus.—Only once, as is well known, is the curtain lifted which hides the boyhood and youth of Jesus. When twelve years of age he visits Jerusalem, and after the departure of the pilgrim party is discovered by his distracted parents in the Temple "sitting in the midst of the teachers, both hearing them, and asking them questions." He seems unable to understand the alarm of his parents at his disappearance, and to the expostulations of his mother he replies, "How is it that ye sought me? Knew ye not that I must be in my Father's house?"

Here we have, it would seem, a picture of an intellectual and spiritual awakening brought about by the sudden transference from the simple and comparatively uneventful life of the Galilæan village to the varied and throbbing life of the nation's capital. Forces which had been gathering slowly during boyhood assert themselves and Jesus is swept irresistibly, as it were, into the larger currents of the intellectual and religious life of his time. Though a striking phenomenon, it is not an isolated one to find the passage from boyhood to youth marked by a crisis of such intensity that for the moment the claims of parents and friends and of the ordinary routine of life are forgotten. With the return to Nazareth the life of Jesus goes on, outwardly the same but inwardly quickened and transformed, as is indicated by the significant statement that he "advanced in wisdom and stature, and in favor with God and men."

FOR FURTHER READING

In connection with Chs. VI and VII

HALL.—"Youth." Chs. IX, X.

ANDREWS.—"Adolescent Education" (written from the standpoint of the master in an English boys' school, but of value to all teachers of boys and young men).

BAGLEY.—"The Educative Process." Ch. XII.

MONROE.—"Cyclopedia of Education," Art; Adolescence.

SUGGESTIVE QUESTIONS

1. In what various ways is the approach of adulthood recognized by law and by social custom? Is fourteen years of age the most suitable period for the close of compulsory schooling?

2. What are some of the more general reasons why boys and girls frequently leave school before they are compelled to do so and before they are really prepared to enter any adult calling? Do these reasons operate in the case of the Sunday school as well as in the case of the day school?

3. What is the truth, if any, in Tennyson's lines:

> There lies more faith in honest doubt,
> Believe me, than in half your creeds?

4. Give instances from your own experience or observation of the value of "sufficient flexibility in the matter and the method of religious education" so far as classes of adolescents are concerned.

5. In what other ways besides those mentioned do young people fail to realize all the possibilities of youth?

6. Find further illustrations from the Bible of adolescent character and adolescent behavior.

STUDY VIII

THE SPIRITUAL LIFE (UP TO SEVENTEEN YEARS)

THE RELIGION OF YOUNG CHILDREN

The question, "At what age does the religious life begin?" cannot very well be answered experimentally. The observation of young children, however, leads one to the conclusion that they display characteristics which, if not religious in the adult sense of the term, may be made the foundation of a genuine religious experience. Among these are the child's sense of the mystery and the wonder of the world about him, his feeling of dependence upon his elders, and the readiness with which his affections attach themselves to parents, teachers, and others who interest themselves in his behalf. There is also to be noticed a readiness of the child to protect objects, animals, and younger children, which he regards as placed in his care, and also the manifestations of the social spirit in his, at times, almost pathetic anxiety to be of service to others.

THE RELIGIOUS EXPLANATION OF THE WORLD AND OF HUMAN LIFE

At a very early age the child accepts with whole-hearted readiness the fact of God as the Creator and Preserver of all things animate and inanimate. So conscious is he, indeed, of his own abounding life, and so prone to explain everything in terms of life, that the distinction between the animate and the inanimate makes little appeal to him. While the doctrine of a similarity between the development of the mind of the child and the mind of the race has been used by some writers with an uncritical thoroughness, it certainly is of service in explaining the interest which the child shows in the stories in which the early peoples set forth their conceptions of the origin of the world, of human life, and of human society.

The unique appeal to the ordinary child of Old Testament stories arises not only from the literary skill with which these stories are told

and the adventurous life with which they deal, but also, and chiefly, because of an affinity between the child mind and the ethical and religious views which are embodied in them. Moreover, the simple virtues which these stories exhibit—loyalty, fortitude, parental and filial love, truth-telling, and hospitality—are the virtues which the child is most apt to find demanded by the simple life of home and school by which he is surrounded. As with all great works of art, the truths embodied in these stories make their appeal without any formal or elaborate attempt to extract a moral. The story is the moral, and to present the story in a vivid and appealing way is to give it its maximum of ethical and religious value.

THE CHILD'S DAILY EXPERIENCE A KEY TO RELIGIOUS TRUTH

There is only one way by means of which the child may really appropriate the great truths of religion. That way lies through his own experience and through the interpretation of that experience which he is enabled to make through the aid of the various agencies of religious education. Back of the familiar facts of nature which his daily life reveals to him he may be led to see a Providence which is as loving as it is intimate. The petition of The Lord's Prayer, "Give us this day our daily bread," may be made for him a genuine and heartfelt confession of faith in the divine care which makes the forces of soil and sunshine, of water and air, minister to the needs of man. His sense of fellowship with all created things in the divine protection may be strengthened by a study of the ways through which the life of plant and bird and animal is preserved and perpetuated.

It is in the life of the family, however, that the most helpful illustrations of religious truth are to be found. God is our heavenly Father, and sad indeed is the lot of any child who does not find in the behavior of his earthly parents some hint of the meaning of the eternal Fatherhood. Christ is our Elder Brother, and what that Brotherhood means may be understood in part at least through the child's experience of the sympathy, the forbearance, and the helpfulness of the brotherly relation as he himself experiences it. The fact of sin is first revealed to him through the occurrence within the family

circle of such acts as disobedience and violation of the rights of others, while the joy of forgiveness and the obligation to better living which forgiveness entails are features of the relationships between child and parent which both the prophets and Jesus used repeatedly as illustrations of the relationship which they sought to promote between man and God. And it is the virtues which were first developed in the life of the family that the religious teaching of the present day seeks to establish as the basis of human conduct in its wider national and international aspects.

EXTERNAL CHARACTER OF THE RELIGIOUS LIFE OF CHILDREN

While children may and, as a rule, do experience a genuine religious life, this life is external in its character as compared with that possible to the adult. The child may and should be introduced to the various religious observances which are practiced by his elders, but not with the expectation that he will appreciate in anything like their fullness the significance of these observances. Private prayer, attendance upon church worship, giving for religious and philanthropic purposes, should be practiced by the child, but more to the end that habits may be established than that all the spiritual possibilities latent in these exercises may immediately be realized.

THE MORAL AND RELIGIOUS ATMOSPHERE

On account of their extreme sensitiveness to suggestion, children are profoundly influenced by the spirit which actuates the daily life of those about them. In the home, in the day school, in the Sunday school, they take color, as it were, from their surroundings. Because of the potency of environment, circumstances which are regarded by adults as trivial may have tremendous influence in shaping the lives and opinions of children. This doubtless arises from the fact that in dealing with children adults are frequently off their guard, as it were, and reveal their natural selves more frankly than they would were they dealing with persons as mature as themselves, and it is the real self of the adult, rather than the self overlaid by social convention, that the child inclines to imitate.

IMPORTANCE OF THE ADOLESCENT PERIOD

As has been shown in an earlier chapter, the period of adolescence marks a tremendous advance in the intellectual and moral life. The profound physical changes which accompany the awakening of the sexual life are accompanied by equally profound changes in thought and conduct. Among the more important considerations to be borne in mind by the teacher of adolescents are the following:

1. The need of patience and sympathy. The awkwardness of the adolescent often makes him morbidly sensitive, though this sensitiveness may mask itself under the extreme of self-assertion. Experienced educators unite in recommending a relaxation of school tasks out of consideration for the nervous and emotional instability which generally appears at this period.

2. A frank recognition of the need of instruction in the facts of the sexual life as a safeguard against the temptations arising from unregulated instinct from within and from impure suggestion from without. Almost any policy in this matter is better than the policy of willful neglect. Frequently it happens that the Sunday-school teacher, because of the respect which his or her office commands, has a unique opportunity in this connection.

3. The intellectual awakening which, as a rule, accompanies adolescence. The adolescent seeks to know the why of things and is distrustful of statements made merely on the authority of the teacher. Since this is the period for the beginning of the serious study of science in the schools, religious education should recognize this dawning of the scientific interest by providing a reasoned statement of fundamental religious principles.

4. The awakening of the social consciousness. In early adolescence the boy and the girl definitely seek a social life outside of the home, and as the period progresses they respond more and more fully to the claims of the race as distinguished from the narrower claims of the home. It is possible and desirable to satisfy this hunger for companionship by enlarging the social activities of the Sunday-school class.

THE YOUTH AND THE RELIGIOUS APPEAL

While a too close or a too curious pondering of our religious problems may disturb the mental balance, the true function of religion at this

period, as at all other periods, is to promote sanity, harmony, and unity. The message of the Gospels is one of deliverance from the divisions which sinful tendencies make in the human soul. The tyranny of instinct and habit, which at times makes reason seem so insufficient and so puny a thing, the insistent clamor of passion and sense which not infrequently drowns the voice of conscience, are universal human experiences, and yet, after all, the road to the liberty wherewith Christ makes us free is not so much through denial and self-mutilation as through the subordination of the lower to the higher. The so-called lower tendencies are not abrogated by the religious life; they are brought into subjection. Like fire and flood and other forces of nature they are occasions of untold mischief when undirected; but they are reservoirs of energy and sources of untold blessing when properly controlled. In some such way all the powers and capacities of our human nature are united with each other through being united with the spirit and purpose of Christ, and the will of God as revealed in Christ's life and teaching. All other means for the solution of intellectual and moral difficulties of youth are, after all, then, but subordinate agencies which never fully accomplish their purpose except as they participate in that higher and more complete solution which comes with the acceptance of Christ as Friend and Saviour and Master and Guide.

The openness of the youthful mind and the quickening within that mind of forces which, if not religious in themselves, are at least religious in their tendency, make this a critical period in religious education. The presence of these forces makes possible the development of a conscious and deliberate interest in the welfare of one's fellows as distinguished from the instinctive kindliness and helpfulness of children. Under such conditions the pure and exalted altruism of the Gospels may be presented as the natural satisfaction of this outgoing of the emotions toward the race as a whole. At no other time do the life and the teachings of Christ make so overmastering an appeal. This is the period, above all others, for a definite decision as to one's personal attitude toward Christ. There is need, however, of a word of caution against the exploiting of the emotions. The emotional life is too precious to be wasted in excesses, whether religious or otherwise, and there is, moreover, the danger of a reaction which may leave

the individual hardened against the religious appeal. The sincerity and the fervency which the situation demands from the teacher and religious worker are as far removed from mere emotionalism, on the one hand, as they are from cold formalism, on the other.

FOR FURTHER READING

Coe.—"The Spiritual Life." Chs. I, II.
Coe.—"Education in Religion and Morals." Part II.
Hall.—"Youth." Ch. XII.
Steven.—"The Psychology of the Christian Soul." Ch. V.

SUGGESTIVE QUESTIONS

1. What is the difference between the interest of a child in religious and theological questions and the interest of an adult?
2. Consider the extent to which it is allowable or desirable to point the moral of a Bible story.
3. What topics besides those suggested in the text might be used in impressing young children in our Sunday schools with the fact and the character of divine Providence?
4. Give illustrations of the influence of surroundings upon the conduct and the ideas of children. Show the bearing of this fact (*i. e.*, the influence of surroundings) upon such questions as Sunday-school architecture, classroom equipment, and so forth.
5. Is it possible to make too much of the peculiar features of the adolescent period and thus to increase rather than diminish its dangers? How may this possibility be avoided?
6. What is the function of the emotions in connection with the practical life of man? In connection with the religious life? Why is mere "emotionalism" always dangerous?
7. Make a summary of the reasons for the strong appeal which religion makes during the adolescent period.

STUDY IX

SOME LIFE ISSUES OF YOUNG PEOPLE

During the period of adolescence, as we have seen, the individual becomes definitely conscious of his relationships to his fellows and begins to make the adjustments which, in his judgment, will bring to him the maximum of satisfaction from those relationships. The personal life of thought and feeling grows and develops alongside of the social life of coöperation in work and play with others like himself. Consequently religion makes a double appeal to him. It presents God as revealed in Christ as the answer to his intellectual questionings and as the satisfaction of his emotional cravings. It also presents God as the great Companion, and as the One who has shown in the Gospels for all time and to all men the law of social life and service.

The religious issue is the paramount issue. In a sense it includes all other issues, and gives to them their place and their meaning. But it in turn cannot be understood without reference to these minor and practical issues, since there is, after all, no other form of Christianity than applied Christianity. Religious education must recognize these subordinate issues and must seek to help the individual to deal with them. Among the more important of these issues are the following:

1. **The question of vocation.**—Every man, whether faced with the problem of earning his bread or not, must deal with the question of the choice of a calling. This, of course, is true also of every woman, since Western society has long passed the stage of human development where woman is regarded as a creature without mind and will of her own and without the right to the choice of a career for herself.

While under ordinary circumstances the Church and the Sunday school cannot deal directly with the question of vocational guidance, they are in duty bound to emphasize as effectively and concretely as possible the fundamental principle which should guide all in the choice of a vocation. They should set themselves against the hideously unchristian standards which so often obtain at the present day, the standard of financial return, and the standard of social prestige, or

of respectability falsely so called. The one true standard, that of finding and doing God's will in one's daily life, should be held up clearly and resolutely at all times. Again, due recognition should be given both in the teaching and in the social life of the Sunday school to the invaluable social service performed by members of the commonplace callings. Above all other institutions the Sunday school should discourage in every way possible the spirit which sometimes leads shopgirls to treat with aloofness classmates who happen to be in domestic service, or young men employed in offices to regard as their social inferiors young men who are employed in trades.

Moreover, in the interests of their own survival the Church and the Sunday school must magnify the call to some form of religious activity for all who accept the message of the Gospels. The importance and dignity of the office of the minister, the need of trained service in various forms of effort for social betterment, and the present insistent call of the missionary field, should also be brought to the attention of the young people of the Sunday school.

2. **The question of citizenship.**—Life under democratic forms of government is unique in the demand which it makes upon the intelligence and the conscience of the ordinary citizen. If democracy is to be more than an experiment, and a costly experiment at that, there must not only be trained leaders in the various forms of civic endeavor, but there must be a body of citizens able to pronounce intelligent judgment upon civic issues. Every citizen has at one time or other the opportunity to display the qualities of leadership, and no boy or girl is properly equipped for life who does not appreciate the great moral issues which are involved in the difference between good and bad government. It has been questioned whether any program of religious education can properly concern itself with civic problems. If this means the discussion with our classes of secular topics, such as those which ordinarily divide political parties, the answer would certainly be a negative one. But involved in all civic and political issues are moral issues, and one of the abiding values of the Scriptures is the light which they throw upon questions of permanent interest to man as a member of an organized society. The present tendency to study the great prophetic writings in the light which they throw upon the moral issues involved in government, in business, in social or-

ganization, and in international relationships, is an illustration of what is meant in this connection.

3. **The question of the family and the marriage relation.**—Every youth in our Sunday schools is a member of a family and all or nearly all, may be regarded as potential parents and heads of households. The instinctive appeals of sex influence their behavior in a hundred subtle ways. By conversation, by reading, by myriad other stimuli of eye and ear, they are being prepared, whether well or poorly, for what nature regards as the normal life of an adult member of the species. It would seem that religious education must concern itself in a matter of such great importance and of such universal interest. Its first duty in this connection is to hold up high ideals of the relationships between the sexes and to discourage the unworthy notions which minister to the baser elements in human nature and which thrive in an atmosphere of luxury and indifference to high moral standards. It can also provide means of bringing youth of both sexes into wholesome relationship with each other and thus help to deliver them from morbid thoughts and unworthy desires; and it can show how the safeguards of family life, provided both by law and custom, are not arbitrary restrictions but rather the chief protection of human society against a relapse into the brutality, the filth, and the degradation of barbarism.

4. **The question of leisure and self-culture.**—At the present day so much is provided for our young people that they are often at a loss when they are thrown upon their own resources. Even with the ordinary adult the bewilderment with which he faces an hour of enforced leisure or an unexpected half holiday is to thoughtful observers an occasion for sorrowful comment. A great deal would be accomplished if our schemes of education could provide for all to whom they are applied a sure resource against the tedium of idleness, but this negative aim is surely not sufficient as the final goal of our endeavor. In dealing with this problem we must appeal not only to the sanctions of religion, but to the experience of the race. What are the resources which the best and the wisest of our kind have employed? What are the leisure employments which minister to our instinctive human needs? There are four of these, which even so summary a treatment of the subject as the present discussion cannot omit. The first is

physical exercise in the form of sports and games. The whole problem of athletics falls under this head. The second is study used as a means of self-improvement. The third is amusement, and in this connection there arises the whole question of the forbidden and the permissible, the injurious and the wholesome, among current forms of physical and mental relaxation of the less active sort. The fourth is social intercourse.

While there is not space to consider the various forms of athletics which appeal directly to the average American youth, we can at least mention two attitudes which, in this connection, religious education should foster. The first is that athletic exercise is for everyone except that small group which is prevented by physical defect. In the interests both of our health and our morals we should decline to take our exercise by proxy and thus relinquish to the expert those benefits which all have a right to enjoy. In the second place, the winning of the game is not the chief consideration. There is hardly anything more demoralizing than the worship of "success" which condones questionable practices when they make for the victory of "our side." In athletics, as in life as a whole, the Christian youth should realize that the only sportsmanship which will stand the test is that which is based on the Golden Rule.

Since the study of books is becoming more and more the chief agency of self-improvement, it is especially desirable that all young people should be impressed with the really wonderful opportunities in this connection which are now offered to all. Not every young person can find the time or the means for a college course, but every young person can be made to realize that, through various series of literary and scientific works (of a popular sort) recently published in America and in England, there are available to everyone, at a ridiculously small price, or at no price at all if one uses a public library, opportunities for culture which a few years ago scarcely any college in the land could offer.

In connection with the two remaining leisure employments, *viz.*, amusement and social intercourse, a higher standard should always be set than that of mere harmlessness. While there should be about our participation in these activities a certain spontaneity—that man would be a prig, for example, who ordered his hours of relaxation as

methodically as he did his hours of work—one should not let things go at haphazard. One can at least apply the test of the after effects. The morning headache after a night of so-called amusement, the feeling of moral lassitude which follows the reading of certain works of fiction, and the lowering of our faith in our fellow men and women which results from certain forms of conversation, are danger signals which no one can safely disregard.

5. **The question of friendship.**—"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." This is the Old Testament story of the beginning of one of the most famous friendships of history. Such friendships are especially characteristic of the period of youth; in fact, they rarely develop at any other period. Age is apt to be cautious and restrained in such matters, while youth is beyond all things else frank and impulsive.

And yet the suddenness and the intensity of Jonathan's friendship for David form no argument for carelessness on the part of any youth in the choice of his friends. Jonathan's soul went out to that of David not because of a passing fancy but because of an intense conviction of David's worthiness and because it is characteristic of noble souls that when they give themselves at all they give themselves unreservedly.

One of the great concerns of the youth of both sexes should be that of a wise choice of friends. Religious education should, therefore, furnish the boy and the girl with standards by means of which candidates for one's friendship may be judged. It should also include in the circle of its endeavor an unobtrusive supervision of those companionships from which friendships are apt to spring. But it should also impress upon the mind of youth the fact that the spiritual values inherent in true friendship can never be realized without mutual forbearance, unselfish service, and unswerving loyalty.

FOR FURTHER READING

James.—"Talks to Teachers," final article on "What Makes a Life Significant."

MacCunn.—"The Making of Character." Part II, Chs. V–IX.

SUGGESTIVE QUESTIONS

1. Why is it desirable that every normal human being should follow a vocation?

2. Under what circumstances may the Church concern itself with political questions? Consider particular cases of the participation of the Church in politics.

3. What are some of the practical means through which the claims of the ministry and of the missionary cause may be impressed upon Sunday-school pupils?

4. Consider the value for religious purposes of such institutions as Sunday-school baseball and basket ball leagues.

5. How might it be shown to a class of young people that "the safeguards of family life provided by both law and custom are not arbitrary restrictions"?

6. Consider the value and the dangers of novel-reading by young people.

7. Consider the value of a fixed program for those daily activities which are not made a matter of schedule by one's regular occupation.

8. What are some of the moral and religious values which a youth may derive from friendship with those of his own age? With persons older than himself?

STUDY X

ADULT LIFE

The differences between the adult mind and the child mind are partly of degree and partly of kind. The notion held at one time that the child mind is the adult mind on a small scale was a mistaken one, but so also was the notion that some capacities, the capacity for reasoning, for example, are absent in children, though present in all normal adults.

Adults do, however, differ from children in the fact that with them the play motive is largely absent. They have left behind the world of make-believe. Instead, their world is a real one of economic interests and of family and social responsibilities. They differ from children also in their attitude toward authority. They recognize their fundamental equality with the other members of society, and so cannot be made amenable to the forms of discipline which are appropriate and even necessary with children. The teacher of the adult class is only the chief among his equals, and must not, if he is to succeed, make too much of the mere fact of office. These and other psychological differences between the child and the adult will appear in the consideration of the following topics:

1. **The concept.**—The concept is the result of the mind's effort to simplify and classify, and thus understand, the world about it. Children learn the names of objects, but these names are of no value unless they represent what one writer has called the "condensation of experiences." The concepts, dog, house, and man, result from the mind's dealing with a great number of separate objects, and both differ from and resemble the objects for which they stand. The concepts, kindness, duty, and patriotism, are derived from a great number of separate experiences, some of which are peculiar to the particular person concerned, but many of which come from the experience of his fellows as revealed in the history of the race. The latter three con-

cepts represent a greater amount of abstraction than do the first three, and it is because of this fact that we can profitably treat of them with young children only through concrete instances—a particular deed of kindness, or a bit of dutiful behavior, or an example of patriotic conduct. With the ordinary adult, however, this concrete reference is not so constantly required, and so in adult classes we move freely among abstractions with the assurance that those whom we teach have in the backgrounds of their minds an abundance of concrete instances upon which to draw when occasion demands.

This difference between the child and the adult makes it desirable for us to use a different type of lesson with the one from that which we use with the other, or, if the same lesson is used, to treat it in a radically different way.

2. **Logical memory.**—As a rule, adults are extremely averse to the tedium of rote memorizing. If they learn by heart, it is only because of the constant recurrence of certain facts with certain practical situations, as is the case, for example, with telephone numbers and the names and numbers of streets. They think they have dealt sufficiently with a passage of Scripture when they have grasped its meaning, and the ability to recall the exact words of the passage comes as a by-product, if it comes at all. One can see, then, the necessity of clear exposition in the teaching of adult classes. If they do not carry away the meaning of the lesson, they carry away little or nothing.

3. **Independence of judgment.**—The child and the youth, through their consciousness of their immaturity, are inclined to defer to the teacher simply because of his greater age and experience. But the adult is often the equal of the teacher in age, and sometimes his superior as far as the practical mastery of life's problems is concerned. This fact leads occasionally to a great deal of argument in adult classes, of argument that results at times in a controversy which leaves both parties farther apart in their views at the close than they were at the beginning. It is ordinarily wise for the teacher of adult pupils to avoid the beginnings of controversy. Instead, he should recognize frankly the right to hold and express the view which is contrary to his, while insisting in a tactful way upon the grounds which support his own position. The matter can then be left, with the confident hope that the new and the better point of view will,

because of its inherent reasonableness, gradually win its way with the pupil. The attempt to take a man's judgment by storm, however, almost invariably leaves him more firmly fixed than ever in his own views, and, what is worse, it creates in him an attitude of suspiciousness toward any further attempt on the part of the teacher to influence his thinking.

4. **The presence of practical interests.**—There is one type of mind sometimes found in our adult classes whose interest is almost wholly speculative. It delights in argument and appreciates a clear and orderly exposition of the lesson, but goes no farther. There is another type, and that, let us hope, far the more prevalent, which honestly desires guidance in the practical affairs of life. In dealing with this type, intellectual depth and clearness is not sufficient; there must also be tact and sympathy. There must be, in addition, the ability to put the teaching of Scripture into the language of the street and the market place, the home and the workshop, and to parallel Bible instances with instances drawn from modern life. So immersed are most of us in modern conditions, and so enamored of present-day achievements, that we fail to see how essentially modern the Bible is, even when we consider Bible characters and incidents as distinguished from Bible truths. The business of the adult class teacher is, perhaps above all, to modernize the Bible, not in any cheap and irreverent sense, but in the worthy sense of making Bible life and teaching come actually near to the life and the problems of our own day. The poet Lowell uttered a profound truth when he wrote:

> "Old events have modern meanings, only that survives
> Of past history which finds kindred in all hearts and lives."

5. **The fundamental social need.**—The members of the adult class are often men or women who, throughout the week, are immersed in activities in which the spirit of struggle and competition is painfully manifest. They welcome the opportunity to coöperate in social and other activities in which the only possible motives can be friendship and good will. So much of the labor of the present day, whatever its material return, brings no real satisfaction to the soul of the laborer. While the teacher of the adult class should seek by his teaching and his influence to spiritualize the week-day activities of

his pupils by showing the possibility of doing everything "as unto the Lord," he should also encourage those forms of class coöperation and class enterprise which will give to the starved human soul friendship and cheerfulness and wholesome diversion, as well as the opportunity for fruitful and congenial labor on behalf of the young, the ignorant, the destitute, and the unfortunate. Even in these so-called highly civilized times man retains his essential humanity and lives more through his instincts and his emotions than through his intellect.

6. **The adult character in the light of the Christian religion.**—When we consider the motives which inspire and control human behavior we note various stages, or "levels," as they have been called, which moral development, in certain persons, at least, successively attains. Each earlier level may be regarded as a sort of foundation upon which the later levels rest.

First, there is the level of instinct. Here the only means of control is the pleasure or pain which follows the particular instinctive act, as in the familiar case where the child, though instinctively attracted by the brightness of a flame, is deterred from touching it by the remembrance of a former burn. Second, there is the somewhat higher stage, where the rewards and punishments of material nature are reënforced by those administered by parent or guardian, as when the child refrains from playing with fire because his mother has punished him for an earlier offense. The mother stands here as the representative of the human society as a whole. Third, there is the stage where the behavior is regulated by an anticipation of the praise or blame of one's fellow men. Fourth and last is the stage where conduct is consciously shaped by an ideal which leads the individual to disregard, for the time being at least, the pleasure or pain, praise or blame, which may ensue from his act.

This final stage is the stage of adult morality, not in the sense that every adult attains to it, for many, as we know, do not, but in the sense that it is possible to every normal adult and that to have reached it is to have attained maturity in the realm of conduct.

Religious education is at one with moral education in its attempt to assist the development of the pupil through the various preliminary stages. It is at one with moral education also in the emphasis which it places upon ideals as factors in the lives of men and of societies.

But it transcends moral education in the character and in the appeal of the ideals which it presents. The ideal of duty, the ideal of loyalty, the ideal of purity, come within the scope of morality, and have been found, and are found to-day, among peoples who know nothing of Christianity. They have helped many men and women who were not Christians, in name at least, to lead truly noble lives. But when they are taken up into the sphere of Christian living, they reveal a meaning and glow with a life which they could never otherwise possess. Christian duty binds us not only to the particular task which lies before us, but to all worthy work, no matter where or when or by whom it may be done. It provides a bond of personal sympathy and affection not only with this or that particular fellow worker, but also with Him who said, "My Father worketh even until now, and I work," and who in the last analysis is the source of all the significance which human effort may possess and all the satisfaction which human effort may confer. Christian loyalty is the largest of all possible loyalties, and Christian purity is a purity of thought and feeling and intention as well as of outward act.

In classes of adults there will be many who live almost wholly at the third of the four levels of morality mentioned, *i. e.*, their conduct from day to day will be shaped by custom and public opinion rather than by ideals which are intelligently understood and consciously applied. The teacher will not wholly neglect as moral agencies praise and blame and the desire of every normal human being for the good will of his fellows, but he will think of these only as stepping-stones to that higher level where the life is controlled by those principles of conduct which are formulated in the Gospels and exemplified by Him who became flesh.

Religious education is not completed when this level has been reached. It is never really completed in this life, since the ideals which it inculcates are capable of infinite application and infinite development. The life of the soul and the growth of the soul are one and the same thing.

FOR FURTHER READING

BAGLEY.—"The Educative Process." Ch. X.
JAMES.—"Talks to Teachers." Ch. XV.
MCDOUGALL.—"Social Psychology." Chs. VII, VIII.
STEVEN.—"The Psychology of the Christian Soul." Chs. II, XI.

SUGGESTIVE QUESTIONS

1. Trace the "condensation" of experience involved in the formation of such concepts as those of man and tree. Do the child's concepts of God and of religion undergo similar changes?
2. Make a list of the arguments for and against the use of graded lessons in the Sunday school and decide as to their merits.
3. Why is it desirable to be able to recall the exact wording of a passage of Scripture as well as its meaning?
4. Why is controversy as a rule such a poor means of spreading religious truth? Under what conditions may it be necessary?
5. What are some of the difficulties in the way of finding modern illustrations of Bible truth?
6. What do we mean when we speak of "spiritualizing" week-day activities? Is this always possible under a competitive system of industry?
7. Find instances of the four "levels" of conduct in the behavior of persons (children and others) of your acquaintance.
8. What is the difference between religious and moral education? Are the two mutually exclusive?

HINTS FOR EXAMINATION

Believing that an examination should be a clear statement of the subjects and principles discussed in the classroom rather than a hurried writing of imperfectly understood facts, the Department of Religious Education of the Presbyterian Board of Publication and Sabbath School Work will make up the examination from the questions and suggestions at the close of each lesson and from the following additional list. Teachers should take great pains to see that the pupils thoroughly understand the facts and principles involved in all questions and suggestions at the time when each lesson is studied and again by way of review.

STUDY I.

What was the Hebrew conception of a child?

What was the Hebrew conception of corporal punishment?

In what way, if at all, should we make use of it to-day?

In what way is the community responsible for the moral welfare of the child?

STUDY II.

Illustrate how the faculties of the mind act.

What is meant by the "continuity of the mental life"?

STUDY III.

What is the relation of the physical care of little children to character-building?

Describe the beginning of habits in little folks.

STUDY IV.

Describe fully the relation of play to education in middle childhood.

What is meant by passive attention in middle childhood?

STUDY V.

Describe memory and its place in education.

What is the place of imagination in religious education?

STUDY VI.

Give some physical and mental characteristics of early adolescence.

How can the tendency to hero worship be utilized in building Christian character?

STUDY VII.

What is meant by the "storm and stress" period?

What is the chief value of the period of youth?

STUDY VIII.

How is the experience of the child a key to religious truth?

STUDY IX.

Describe concisely four life issues of young people, and how the teacher can help meet them.

STUDY X.

Outline briefly the difference between the adult mind and the child mind.

What are the social and religious needs of the average adult? How can these needs be met?

Thoroughly Furnished

THE NEW WESTMINSTER STANDARD COURSE
FOR TEACHER TRAINING

That the man of God may be perfect,
thoroughly furnished unto all good works
II TIMOTHY 3:17

FIRST YEAR, PART II

THE PRINCIPLES OF TEACHING

BY ROBERT WELLS VEACH, D.D.

The books of this course are based on the standard adopted by the Sunday School Council of Evangelical Denominations and approved by the International Sunday School Association

PHILADELPHIA, PA.
THE WESTMINSTER PRESS
1919

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

II Timothy 2: 15; 3: 16, 17.

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By F. M. Braselman

FOREWORD

The outlines of the Standard Teacher Training Course as approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association provide for three years of forty lessons each.

The outline of the first year's work, including the subjects deemed most vital in the workers' training, is as follows:

Part I. Ten Lessons on the Pupil.

Part II. Ten Lessons on the Principles of Teaching, with emphasis on general psychology.

Part III. Ten Lessons on How to Teach the Life of Christ in the different grades.

Part IV. Ten Lessons on the Sunday School, being an outline of the aim, curriculum, and organization of the modern Sunday school.

When the new course for the first year is compared with the previous First Standard Course, it will be noted that an increased amount of Biblical knowledge is necessary for the completion of the work. Those who prepared the outline, as well as the writers of the lessons, assume that a fairly good knowledge of the Bible has been gained by the members of the class during the Intermediate and Senior years of the Sunday school.

The arrangement of these lessons calls for much classroom discussion and outside observation. This is a most valuable method. The careful assignment of each lesson will prove helpful.

STUDY I

THE SPIRITUAL BASIS OF TEACHING

The teacher who tells little children about God is often thrilled by a question which reveals a perception unpossessed by many adults in whose lives the spiritual faculties are deadened by sin, or atrophied through lack of use, or warped by the vanity of worldly wisdom. In the simple faith of the child, in his humble, teachable spirit, in his deep sense of wonder at the mysteries of life, Jesus saw the one supreme opportunity to build for eternity. This is why he put so much emphasis upon the place of the child in the Kingdom of heaven and upon the importance of proper teaching. Matt. 18:1–6; 19:13–15.

So precious a work as the education of an immortal soul must rest upon unchanging realities. We cannot afford to build character upon shifting sand. The Bible does not leave us in doubt as to what these great realities are. Let each student read rapidly the following passages of Scripture: Gen., chs. 1–4; John, chs. 1, 16; Gen., ch. 15; Isa., chs. 53–55; Heb., chs. 11, 12; Rev., ch. 21; and note these eight facts.

EIGHT FUNDAMENTAL FACTS

1. **The fact of God.**—"In the beginning God." God is. He is the Creator of all things, the Searcher of all hearts, a personal Presence to be recognized and loved and obeyed by all his children.

2. **The fact that everything God made was good.**—Everywhere in nature we find life and law and love and beauty and intelligent purpose. It is a world making toward the ideal, not because of the necessary development of forces inherent in matter but because of a living, personal will.

3. **The fact of the human soul.**—Man is the crown and reason of the creative process, capable of having dominion over the earth and of knowing God, to whom God can reveal himself directly by his Holy Spirit. The greatness, the sacredness, and the freedom of the human soul must be deeply felt by every teacher.

4. **The fact that man was made in the image of God.**—This means that man is capable of growing into the likeness of God through faith in the living Christ. This is the purpose of all creation, the ultimate ideal toward which everything moves. "Ye therefore shall be perfect, as your heavenly Father is perfect." The hunger after this ideal life in God and the struggle of the soul to attain it underlie the imperishable belief in immortality. This is the deep, ineradicable, religious impulse which we find in every human life.

5. **The fact of sin and its consequences.**—Into this beautiful world made by a good and holy God, sin came to stain and mar and frustrate, leaving its slimy trail of hatred and death across the centuries. "Sin is any want of conformity unto, or transgression of, the law of God." It has estranged man from God and put enmity between brother and brother. To take away the guilt and overcome the power of sin and help men attain unto righteousness God provided a Saviour.

6. **The fact of Christ.**—The coming of Christ into the world was planned before the foundation of the world, Eph. 1:3–14, and is foreshadowed throughout the whole of the Old Testament. In the prophetic soul of Isaiah, the Messianic ideal began to take definite form. Finally Christ came, the incarnate Son of God, the Word made flesh, to dwell among men. In Christ men found God, but they also found themselves. In the character of Jesus they beheld the moral ideal for their lives; in his teachings the ideal for the society in which they were to live; in the cross and the resurrection they found the forgiving and redeeming love of a heavenly Father.

7. **The fact of the Holy Spirit.**—But it was necessary that the Holy Spirit should come and that men should know him. He is the great Teacher. It is he that searches the human heart; it is he that forms the Christ life within our human lives until they take on the likeness of God; it is he that makes possible the realization of the Christian ideal, both in the life of the individual and in society. This is God's way of educating the individual and the race. It must be our way also. The teacher is a coworker with God; the Holy Spirit is our great Helper. John 16:7–16.

8. **The fact of God in history establishing his Word and building his Kingdom.**—In the presence of so much sin and disease and war and unbelief, teachers of religion will grow sick at heart and dis-

couraged if they do not keep clearly before them the fact that God is at work in his world, shaping human events and guiding the destinies of men and nations slowly but surely toward the establishment of his Kingdom upon earth, where love and righteousness and justice shall rule the hearts of all men. By faith we endure "as seeing him who is invisible." Not only must teachers be conscious of the guiding hand of God in human events but they should also impress this fact deeply upon the minds of all whom they teach, keeping ever before them the vision of the Holy City "coming down out of heaven."

THE EDUCATIVE PROCESS

If all children were mere machines, without the power to choose, or think, or develop; or if they always inherited the acquired virtues and characters of their ancestors, there would be little need of education. As it is, they must choose and think and act and grow. Every new experience, every trying and difficult situation, enlarges their idea of God and develops strength of mind and character. God is always willing to aid and guide, but he will never do anything for his children that he can get them to do for themselves. This is true teaching, and explains much of the struggle and pain and temptation in every life; even Jesus was tempted and learned by the things which he suffered.

The central thing in the human soul is the capacity to know God and the hunger to be like him. The growing boy and girl must get a clear idea of God and a deep sense of his personal presence. This is absolutely fundamental.

What happens when a boy or a girl gets this idea of God and a sense of his real presence? There will be the feeling of reverence, the impulse to worship and pray. After this will come obedience to God's laws, then faith, love, and a passionate striving after the ideal in Christ. This, of course, does not happen all at once: it is a process of growth. In the capacity of every little child to grow, in his plasticity capable of being molded by the Spirit of God, in his power to grasp the great truths of the past and carry them on to higher and richer development, lies for each generation the hope of humanity, the coming of the Kingdom of God. The child is God's challenge to the

Church. It is the glorious task of the teachers of to-day to meet this great challenge.

THE TEACHER'S TASK AND QUALIFICATIONS

1. The main task of the Sunday-school teacher is to interpret God to each growing life. This he does largely through his own character and the materials he presents. The chief qualifications of a teacher are character and knowledge.

(a) Character or personality has three elements: (1) A deep conviction regarding God and an experience of his redeeming love; (2) faith in the value of the human soul and in the power of God's spirit to reveal Christ to each life; (3) an irresistible enthusiasm for one's work. The humblest teacher can possess these qualities by keeping close to Christ.

The teacher who goes into the classroom doubting the reality of God or questioning the fact of the saving power of Jesus Christ will have little response from the pupils. What would you think of a physician who went into a sick room and said to the patient, "I know you are a very sick man, but the greatest scientists doubt if life has any real recuperative power and the leading doctors differ very much regarding the healing virtue of these remedies I am about to give you; however, you had better take them and, if they do not do you any good, they certainly will not do you any harm"? Suppose now, that a neighbor comes in and says: "I know what will cure you; it cured me and it made your friend well. I am sure it will heal you also." Which of the two is the better physician? Teachers are epistles, "known and read of all men." Read carefully II Cor. 3 : 1–6, 16–18.

The teacher must have faith in the spiritual possibilities of every pupil. Side by side with the bright boy who is descended from three generations of Christians sits Tony, a dark-eyed lad from Italy, or the son of a poor washerwoman, perhaps dull and stolid or full of energy and a disposition slightly tainted with the vicious. The successful teacher must be able to see in all three "the brother for whose sake Christ died." I Cor. 8 : 11.

If a teacher possesses these two qualities the third will follow as a result; she will be filled with a contagious enthusiasm that will surmount all obstacles and turn discouragement and even failure into victory.

(b) Knowledge should include: (1) A general idea of the meaning and methods of teaching; (2) an insight into the life of the pupil; (3) a thorough grasp of the Bible as teaching material; (4) a study of the principles of organization and administration in the Sunday school. It is the purpose of the first year textbook to present these four phases in outline.

2. There is a third general qualification of a good teacher which it might be well to mention, namely, experience. Teaching is in a sense an art and the only way to acquire skill is through experience. Young people learning how to teach need both the theory and the practice of teaching. If the training class is held on a week night, the members might be used as substitute teachers under the observation and criticism of the class teacher or the departmental superintendent. It is very bad practice to take young people from the training-class session to act as substitute teachers. A good method is to have several extra sessions of the training class when different members of the class can take turns in planning the lesson and teaching it, the class observing and constructively criticizing.

Devotional Thought.—At the close of each lesson, the teacher or some member of the class should lead in a brief devotional period. Let the thought for this week be: "The spiritual preparation of the teacher for his task." Phil. 3 : 7–15. The larger portion of the time should be spent in prayer.

TEST QUESTIONS BY WAY OF SUMMARY

What are the eight fundamental facts in religious education?

Why is education necessary at all? Describe God's way of educating men.

What other qualifications of a good teacher would you add to the three mentioned?

QUESTIONS FOR CLASS DISCUSSION

(One or more of these can be selected)

Do children learn better by experience or from books?

Which is the more influential, the personality of the teacher or the study of the material? Why?

Where did you get your earliest and deepest impressions of God?

In what way is God a real presence in your life?

EXPERIMENTAL WORK

Recall your own early religious experiences and compare them with the statements in this and subsequent studies. Keep notes.

Observe several children of different ages and make the same comparison.

SUGGESTED READING

BIBLE.—Gen., chs. 4–12; Isa., chs. 53–55; Ps. 8, 139; Heb., chs. 11, 12; Matt., ch. 5; John, chs. 1, 16; Col., chs. 1, 3; Rev., ch. 21.

STUDY II

THE MORAL BASIS OF TEACHING

THE MEANING OF THE WILL AND THE CONSCIENCE

The child feels and thinks in order that he may act. The power back of all action we call will. To act always in the right way and from the proper motives is to have a good will. At first all action is reflex, then it becomes instinctive and impulsive. As children grow they act largely from imitation and suggestion, and finally, with the growth of the mind, action tends to result from deliberate choice.

As we come to know God, we discover that the purpose of our wills is to obey him, that is, to do what is right and to satisfy our higher desires. Something tells us that we ought to do this: it is conscience.

FREE CHOICE AND THE MORAL IMPERATIVE

One of the greatest moments in every life is the discovery that we are free to choose either the good or the bad. We call this free moral choice. We are perfectly free to choose either, but morally bound to choose the higher rather than the lower ends. We can, therefore we ought, and this is why God says, "Thou shalt." When we deliberately choose the lower rather than the higher ends in life we disobey God, that is, we thwart his purpose in our lives, which is his will, and so we sin, which means we miss the mark. We know that we have chosen the lower end when we might just as well have chosen the higher. This is the sense of sin. The clearer our vision of Christ, the keener our sense of sin. If we destroy this power of free moral choice in a growing boy or girl, we have a mere automaton. Freedom of choice and self-expression are essential to character-building. Thus we develop a strong, aggressive will that achieves great things for God.

HOW WE SIN

Every teacher should not only have a keen sense of the awfulness of sin, but should understand clearly just how a pupil is led into sin.

The best studies of the psychology of sin are found in the third chapter of Genesis and the seventh chapter of Romans. There is nothing that equals them in all literature. Read Gen. 3 : 1–19 and note the following steps: (a) A suggestion from within or without implying limitation of freedom; (b) a quick reflection as something wrong; (c) a repetition of the suggestion implying some good end; (d) a fixing of the attention upon the object suggested; (e) a perception of something to be desired; (f) the thought of one's being able to possess it if he wants to do so; (g) the dwelling upon this fact; (h) an awakened desire; (i) the act or satisfaction of the desire; (j) the sense of sin against God; (k) the effort to hide sin; (l) the call of conscience; (m) the making of excuses or the blaming of some one else: (n) the penalty of sin.

"The appeal of the world is in the first place to the senses, and the child responds to what is pleasing, to what nourishes and flatters the self; he resents whatever pains him or restricts the free movement of his impulse. . . . Every day a thousand impressions have been stamped upon the mind; a thousand suggestions, a thousand offers have been made. These have come to him at home, in the street, at work, in conversation, in the treatment he has received, in rewards and rebukes, in kindness and cruelty—all which have awakened impulses of good or ill, of love or resentment, of secrecy or deceit, of envy or greed. And every assertion of the self has strengthened the innate bias towards it, tinged the thinking more deeply with its love. . . . But some day they are organized suddenly (if for sin) by the sight of a sinful deed done, or the proposal of a sin by one who has been trusted, or by something that has been read in a book or paper, or (still more powerful) by the committing of some actual sin, and the soul knows evil. . . . From that moment there is set up within our hearts a system of evil which will henceforth readily answer to every suggestion of evil that comes from without. To evil we will now most probably give attention. If it should be said there is no reason why we must attend to evil, seeing that good also is within us, the answer is we have a bias to evil. Call it by what name we will, explain it how we may, the fact remains, evil sticks to us when good is forgotten; evil rises more readily to suggestion than good; our impulses to resentment and self-assertion are swifter in action than impulses to

kindness and forbearance. The heart seems to bring forth evil fruit from its very soil."

—Steven: "Psychology of the Christian Soul," p. 109 ff.

THE CONTROL OF THE WILL

An act of sin is an act of the will. The most fundamental thing in building a Christian character is getting control of the will. The teacher should master the meaning of the following six rules for the control of the will.

1. The root of sin is in the selfish desires of the heart. "And Jehovah said unto Cain, . . . If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, but do thou rule over it." Gen. 4:7. Some desires are wholly evil and can be uprooted only by creating good desires in their stead. Some selfish desires spring from such instincts as self-preservation, hunger, and laying up treasure. Instead of eradicating these instincts Jesus sought to develop them for higher ends. Read Mark 8:35–37; Matt. 5:6; 6:19, 20.

2. The mind should be filled with good thoughts and controlling ideas, especially the Ten Commandments backed up by the idea of an ever-present God. These help to ward off evil suggestion, as in the temptation of Jesus. Read Luke 4:1–13; Phil. 4:8, 9.

3. The development of habit is one of the best ways of controlling the will. There are habits of right action, good living, and sound thinking. The best cure for bad habits is the centering of the attention upon the making of good habits.

4. The will is brought under control by rigorous exercise, physical, mental, and moral. We should develop self-control through self-discipline. There should be some repression but mostly properly directed expression.

5. Sin divides the self and perverts the will so that we are always doing the things which we would not and are unable to do the things which we would. Rom. 7:14 to 8:4. The only cure for a divided self is a unified self. This is the great work of religious education, and it involves at least four clearly defined steps: (1) A sense of sin leading to repentance; (2) fixing the attention upon God as revealed in the cross of Christ; (3) an awakened faith and love; (4) a supreme

choice of Christ as alone able to take away the guilt and power of sin through his death upon the cross. Read Deut. 6:4–6; Matt. 22:36–40; John 3:14–19; 12:32.

6. We are controlled largely by our ruling ideals. The will is never fully brought under control until we make Christ the one supreme Ideal and enthrone him as Lord and Master with sovereign right to rule.

OVERCOMING TEMPTATION

Thoughtful teachers and parents will be ever on the watch to guard their boys and girls from the evil that lurks in temptation. Everyone is tempted daily. The more we try to obey God the more subtle is the temptation to disobedience which Satan presents. The following passages of Scripture will greatly help teachers in dealing with the temptations that test and try young people. Gen. 4:7; Luke 4:1–14; Matt. 6:13; 26:41; I Cor. 10:1–22; James 1:12–18; Heb. 2:16–18; 4:14–16.

The following observations in addition to those already given should prove helpful:

1. Temptation always appears as something that will do good or give pleasure, when in reality it will work harm. If evil appeared in all its true ugliness, we would shun it instantly.

2. Over against this good or pleasure is the possible choice of a much higher good or pleasure. The testing comes in possessing the strength to choose the higher in the presence of the lower good.

3. Sometimes it is difficult to discern between the higher and the lower good, in which case always give God the opportunity to show you.

4. Some temptations are unavoidable, as, for instance, the temptations that came to Jesus; these we must let him help us overcome. Others are avoidable, as in the case of the Corinthians, I Cor. 10:1–22; from these we must flee. Shun evil companions.

5. Temptation is largely individual. Teachers will do well to discover the temptations peculiar to each member of the class. Wise counsel may then follow.

6. Victory over temptation is often won in the first battle. If we yield once, the fight becomes harder the second time.

7. A successful teacher once gave this advice to a class of boys,

"Boys, whenever you are tempted, either by the thought or the sight of evil, just close your eyes, forget your temptation, look away to Jesus, and then keep close to him." It is not wise to pray too frequently to be delivered from a particular besetting sin. To seek to crucify a particular sin by fastening the attention upon it may be to awaken every tendency to evil and invite defeat. Rather should we teach children to turn the soul away to God, to ask to be filled with good thoughts, holy desires, noble purpose, and to seek the constant fellowship of Jesus; thus will the Holy Spirit fortify life against all evil.

THE BEAUTIFUL AND THE GOOD

A wise teacher will develop a feeling for the beautiful and the good. Children should be taught to abhor that which is evil and cleave to that which is good; to hate as ugly everything we do that is wrong, selfish, cruel, unjust, and unkind; to love as beautiful everything we do that is good, unselfish, truthful, just, and kind.

Both in the homes and in the Sunday school we should surround children with good music, flowers, and pictures, and above all, with beautiful lives. This will make them doubly sensitive to the moral beauty of Christ. In proportion as children grow to love the beauty that is in Christ, they will hate the ugliness that is in sin.

Devotional Thought.—Doing God's Will. John 4 : 31–35.

TEST QUESTIONS BY WAY OF SUMMARY

Trace the development of the moral sense.
What is sin? How do we sin?
Why is control of the will so essential to character-building?
How would you control the will of a growing child?

QUESTIONS FOR CLASS DISCUSSION

What is the relation of attention to character-building?
What is the relation of morality to religion?

SUGGESTED READING

BIBLE.—Gen., ch. 3; Ps. 51; Rom., chs. 7, 8; Gal., ch. 5.
STEVEN.—"Psychology of the Christian Soul." Ch. IV.
HORNE.—"Psychological Foundations." Chs. XX, XXI, XXIX.
FORBUSH.—"Child Study and Child Life." Ch. XVI.

STUDY III

THE SOCIAL BASIS OF TEACHING

Little girls play with their dolls and act as mothers; they play house and order groceries and have social functions just like their elders. Boys build houses, construct railways, and play conductor, or doctor, or preacher, as the occasion demands. Older children form clubs, elect officers, debate great political questions, and hold festivals for some benevolent purpose. We explain these things by saying that all children are largely guided in their play by the instinct of imitation. But this does not explain everything. It is true that our instincts are for the purpose of helping us to adjust ourselves readily to our elemental life tasks, but here we also find initiative, imagination, and, many times, quite original thinking and planning. The conclusion is that children are fundamentally social beings, created for social ends, and that even in their play life they are being informally trained to take their places in the larger social life of the institutions with which they come into contact.

Why should not the Church train its children to take their places in the social structure as Christian fathers and mothers and citizens? How can the Sunday-school teacher aid in this important task? Consider the truth of these propositions: (1) Man is a social being. (2) Man cannot develop into his best self apart from contact with his fellow men. (3) Every social institution exists in order to help all men to inherit the blessings of civilization and to grow into the likeness of God. (4) As the ideal of the Kingdom of God develops in men it tends to express itself in higher types of social institutions. (5) Boys and girls are educated largely through contact with these institutions, in order that they may find their proper places in them when they grow to manhood and womanhood.

THE FAMILY

The fourth chapter of Genesis records the family as the first social institution. It rests upon two fundamental principles: (1) Blood

relationship and (2) religion. It is an institution sanctified by God for perpetuating the race and for educating and uplifting mankind. When Cain killed Abel he not only took a human life, but he struck at the very root of God's purpose in the family, at love and human brotherhood and the whole purpose of the social structure. It was a sin against God and also against society; and it is the business of the teacher of religion to develop the social as well as the individual conscience and to teach young people how to live as Christians in the home, the community, and the State.

It is in the family that little children get their first impression of God and learn the meaning of reverence, prayer, worship, obedience, love, purity, truthfulness, and helpfulness. The Sunday school should not take over these plain duties of fathers and mothers, thinking to perform them better. The task of the Sunday school is to do all it can, through its Cradle Roll, Home Department, and teachers, to get each home in the congregation and community to set up the family altar and teach the children religion. There should be the closest coöperation between the home and the teacher. If the Church will put more emphasis upon the home life, and if teachers will take every opportunity to exalt it in the eyes of the children, we shall soon have a generation of parents who will be faithful in the religious training of their children.

Changed economic conditions, many social engagements, and the claims of the business world, make it necessary for many people to adapt the idea of family worship to particular situations, but anyone who is in earnest can find time for a brief reading from the Bible and the humble acknowledgment of God's goodness and care.

The formation of a parents' class in connection with the Sunday school will aid in the work of training children. This class is often held in conjunction with the Beginners and the Primary departments. A Parents' Day in the Sunday school has proved successful, also the plan of having the parents and teachers come together on a week night for conference.

THE TRIBE AND COMMUNITY

In the story of Abraham we find the family rapidly enlarging into a tribal relationship with the family altar in the midst. Servants and

strangers were adopted into the family by accepting the same religion. This was a very significant step. The principle of human brotherhood was transferred from a blood to a spiritual relationship. The covenant which God made with Abraham was to be shared not only by his own family but by all families and nations who through Abraham believed in God. Read Gen., chs. 12–17; also Rom., ch. 4.

From the standpoint of religious education, the greatest discovery of the nineteenth century was the child. The greatest discovery of the twentieth century is the community. There is a distinct community consciousness and life. Every community has individuality, manners, customs, moral standards, ideals, and an atmosphere all its own. Next to the home, it is through contact with the life of the community that a child enters into possession of the spiritual inheritance of the race. The Church should recognize a large responsibility for the moral and spiritual transformation of the community life. It is here that the Sunday-school superintendents and teachers can render a large service.

THE NATION

In the book of Exodus we find Moses under the guidance of God welding twelve tribes into a nation. They did have a blood tie, but it was not sufficient to sustain so large a relationship. In the Ten Commandments we find morality and religion bound inseparably together and made the basis of social union. This was a wonderful step forward in the education of the race. As a result, all social ideals took on an ethical meaning. Read Ex., chs. 20–23.

Something more than the family altar was needed, hence the tabernacle. God was recognized as present in the life and affairs of the nation. Read Ex., ch. 40. The family, however, was made the primary institution for religious training. Read Deut., ch. 6. In the time of David and Solomon the national and the religious consciousness reached their fullest expression through the State and the Temple. Read I Kings, ch. 8.

Neither kings nor people fully grasped the meaning of all this; as a result, idolatry, unrighteousness, and social injustice prevailed; these were the three outstanding sins of Israel. Against these sins the prophets proclaimed the wrath of God and the penalty of national

obliteration. But they also preached that worship of the true God and the practice of righteousness and justice, if extended to other nations, would prepare the way for international peace and the universal reign of God on earth. Thus the social ideal took form. This great message of the prophets was quickened and clarified by the calamity of the Captivity. All this time God was educating his people. Read Amos, ch. 5; Micah, ch. 4; Isa., chs. 40, 52–55.

When Jesus came he took the imperfect social ideal of Israel and made it luminous and vital in the idea of the Kingdom of God. According to Jesus, the Kingdom of God is the will of God obeyed on earth by all men. Righteousness, justice, love, and peace, are its abiding principles. The Fatherhood of God, the brotherhood of man, and the universal Lordship of Christ are the great concepts or ideas by which men grasp the meaning of these principles. In order that they may be universally grasped, the gospel of Christ must be preached to all peoples. The Christian Church came into existence and took over the functions of public worship which belonged to the Temple and the work of teaching which belonged to the synagogue. The Church is the corporate body of Christ, the fellowship of believers in Jesus. Through the Church men become conscious of the presence of God in the life of the community and the nation. It is the chosen instrument of Christ for the realization of the Kingdom of God upon earth.

THE EDUCATIVE PROCESS

The way in which the social consciousness and ideal developed in the Bible and in Christian history is the way in which it must develop in every growing child. We are told in the Gospel of Luke that the divinely begotten Babe of Bethlehem lived a natural life in the humble home at Nazareth where he grew strong and advanced in wisdom. He no doubt attended the synagogue school, where he studied the Scriptures, and attended faithfully the synagogue service on the Sabbath Day. All the requirements of the Law were carefully observed and at twelve years of age he was taken to the Temple in order that he might publicly assume his religious responsibilities. When the Hebrew boy studied his Bible he also studied the history of his own nation from a religious viewpoint. The national ideals and struggles, together with

the vision of a great national destiny, were a part of his education With all of this Jesus was perfectly familiar, and at the appointed hour, when the Holy Spirit came upon him, he consecrated his whole life to the realization of the Kingdom of God.

In a modified form every pupil should pass through this same experience, and it is the function of the Church school to aid each boy and girl to take these several steps. During infancy the mother is the sole teacher of the child and the home will always be the chief instrument of education. At about seven years of age the interests of the child begin to enlarge and to reach outside of the home. The community in many ways takes up the educative process. Through the study of history and geography the horizon of the child expands until he becomes conscious of national and world relationships, and hand in hand with this wider knowledge must go love of country and love of his fellow men. The task of the teacher is to lead the individual into such an apprehension of God that he will use all his God-given powers for the highest social ends. The child should early be taught to assume responsibilities in the family and to defend the sacredness of the home against any sinister influences. The whole teaching of the Scriptures should be such as will lead boys and girls to confess Christ and assume their full place as Christians in the life of the Church and community; to see in one's national life an opportunity to serve humanity; and to work for that day when all the kingdoms of this world will become the Kingdom of our Lord and Christ.

Devotional Thought.—Prayer for the homes and public schools that they may become real centers of religious training. Eph. 6 : 1–4.

TEST QUESTIONS BY WAY OF SUMMARY

Why has religious education a social basis?
Trace the development of social institutions.
How is the education of children related to these institutions?

QUESTIONS FOR CLASS DISCUSSION

Which is the more important to the education of children—the home, the Church, or the public school?
What other forces are helping to educate children?

SUGGESTED READING

BIBLE.—Gen., chs. 4, 12–17; Ex., chs. 20–23, 40; Deut., ch. 6; I Kings, ch. 8; Amos, ch. 5; Micah, ch. 4; Isa., chs. 40, 52–55; Ephesians.

FORBUSH.—"Child Study and Child Training." Chs. II, VII, XXVII–XXXVI.

"What the Presbyterian Church Believes About Social Problems."

THWING.—"The Family." Revised edition.

JENNINGS.—"Fourth Year Senior Graded Lessons."

STUDY IV

THE PHYSICAL AND MENTAL BASIS OF TEACHING

THE DIVINE INBREATHING

The close relation between the body and the soul is clearly stated in Gen. 2 : 7, "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." That which marks man as something essentially above and beyond the brute creation is the result of a divine inbreathing. The result of this inbreathing is a unity, a "living soul" capable of communion with God. The body is therefore the house or temple in which the Holy Spirit dwells. Read I Cor. 6 : 12–20. As such, it is sacred and dedicated to God. Every boy and girl should be made aware of this fact. Read Psalm 139. To sin against our bodies is to sin against God. The Greeks placed great emphasis upon physical education in order that their children might make a strong race with beautiful bodies and intellectual superiority. In our modern high schools and colleges boys and girls take care of their bodies in order that they may win contests and prizes. In the same way they should be taught to strive after the incorruptible crown of a pure and holy life. Read I Cor. 9 : 24–27; II Tim. 2 : 1–13.

Likewise it is the duty of the Church to see that children are well-born and well nourished; that they have cleanly homes, pure surroundings, plenty of fresh air, and a place to play and grow strong. An inherited tendency to disease which is the result of sin on the part of the parent will weaken the moral nature of the child. God visits the sins of the fathers upon the children. So also diseases and insufficient nourishment retard mental and moral development. The bad effects of measles, scarlet fever, rickets, an accident in childhood, adenoids, bad eyesight, cigarettes, and impure habits, should all be taken into account by the teacher in moral and religious education.

SENSORY AND MOTOR NERVES

The nervous system, somewhat like a telephone system, has two sets of nerves radiating from the central brain. One set of nerves

carries all sensations, such as touch, light, sound, and pain, from the surface of the body, or from the vital organs, to the brain. These are called sensory nerves. Another set of nerves carries the reaction to these sensations from the brain to the muscles as determined, purposeful action. These are called motor nerves. In some children the sensory nerves are the more highly developed and the child becomes quiet and reflective. In others the motor nerves dominate and the child acts and speaks quickly without much thought. A successful Bible teacher will insist that every pupil react to the truth presented through a thoughtful self-expression accompanied by the awakening of the proper religious emotion.

THE PHYSICAL BASIS OF HABIT

When the mind reacts in a certain way to a sensation or impression, it makes a kind of groove in the nervous system. When the sensation reoccurs the mind has a tendency to act in the same way, and the reaction soon becomes habitual and passes out from under the control of the will. This is the physical basis of habit. If it is a good habit, it may be encouraged, but if it is a bad habit, it should be broken. The best way for a teacher to stop a bad habit is to create a good habit in its place. It is the work of the teacher to build up habits of worship, of sound thinking, and of good living. To think or act in a certain way because we are in the habit of doing so may not be to think or act from the highest motives, such as good impulses and high ideals. Nevertheless we are so made that we need good habits as a safeguard from temptation and as an aid to proper conduct. Some one has said that the habit of sound thinking is worth more than a thousand sound thoughts with the habit of loose, inaccurate thinking.

Habits of good living should include cleanliness, good manners, obedience, a tidy appearance, kind deeds, helpfulness at all times to mother, to father, to brothers and sisters and playmates, the habit of prayer, daily Bible reading, and giving of one's money to the Lord. Teachers should coöperate with parents in every way to provide the motive and the opportunity for forming such habits.

Professor James describes education as the organization of acquired habits of conduct and tendencies to behavior. He then calls attention to four well-known rules for establishing a good habit:

1. In the acquisition of a new habit, or the leaving off of an old one, we must launch ourselves with as strong and decided an initiative as possible.

2. Never suffer an exception to occur till the new habit is securely rooted in your life.

3. Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.

4. Keep the faculty of effort alive in you by a little gratuitous exercise every day.

THE USE OF THE SENSES

1. **The Six Senses.**—The sense organs are highly developed nerve endings. In addition to the senses of sight, hearing, touch, taste, and smell, there is the muscular sense which comes from special nerve endings located in the muscles. These senses are gateways to the mind.

2. **Sense Images.**—Every time the mind seeks to grasp a new truth it does so by first trying to image it in terms of the past experience of one or more of the senses. Not one mind in a thousand can grasp an abstract statement without first getting an image of it. (a) Taste. "How sweet are thy words unto my taste." Ps. 119 : 103. (b) Touch. "There went with him the men of valor [Margin] whose hearts God had touched." I Sam. 10 : 26. (c) Smell. "We are a sweet savor of Christ unto God." II Cor. 2 : 15. (d) Hearing. "Make me to hear joy and gladness." Ps. 51 : 8. (e) Sight. "Ye are the light of the world." Matt. 5 : 14. (f) The muscular sense is seen in the physical attitude indicating reverence and in the vital relation between gesture and speech. As mental life and culture developed, mankind came to depend less upon the senses of smell and taste and more upon sight, hearing, and expression.

3. **Two Rules of Teaching.**—(a) In presenting a truth to the mind, use more than one way of approach. Have the child see the truth, and act it as well as hear it.

(b) Always get the pupil to form a mental image of the truth in terms of some sense experience.

For example: Suppose the teacher wishes to present the sin of

anxiety and the need of faith and trust. Most people are anxious about food, clothing, and money. First have the class imagine a field of flowers that they have seen—the beauty, the fragrance, the quiet contentment of the flowers; then, if possible, produce a bunch of field flowers or lilies. From here on use the lesson of Jesus found in Matt. 6:25–34: "Consider the lilies of the field, how they grow."

OBJECT TEACHING

This should include blackboard work, maps, drawings, objects, and pictures. Four principles should govern their use :

1. They will challenge the lagging attention if produced at the proper moment.

2. The object should be simple and more easily understood than the truth it seeks to explain. A map or diagram which requires tedious explanation defeats its purpose.

3. It should throw new light upon the subject, make the truth vivid, and lead to the desired conclusion and judgment. An object or picture that takes the mind away from the truth it seeks to illustrate is distracting the attention.

4. In the case of a picture which is a real work of art, the teacher should guide the mind of the class to discover the ideal or vision of the artist which the picture discloses.

HANDWORK

The class should have as large a part as possible in the drawing and map work. This greatly increases its effectiveness as a medium of instruction with little children. Handwork also includes the making of objects which will in some way illustrate the truth taught. Some people object to this kind of work. If properly used and not allowed to interfere with important things it should prove very valuable. For example, take the truth in Matt. 10:42 about the cup of cold water. This may mean literally a cup of water or any kind of food, or any simple kindness. Prepare paper cards, each bearing the words, "A Cup of Kindness," in such form that they may be folded easily into cups. Have each little child make a cup and take it to some other child in the room, then home to mother or sister.

The making of notebooks, the illustrating of great hymns and texts,

the making of tabernacles, oriental houses, and various objects mentioned in the lessons, all serve to make the truth vivid and real.

MOTION SONGS AND DRAMATIC INTERPRETATION

Any truth is made vivid and real to small children when it is interpreted through the muscular adjustments and sensations, as in dialogues, in acting out Bible scenes, and in motion songs. With older pupils the sense of gesture and the dramatic instinct perform the same function. The dramatic interpretation of Bible scenes is a powerful method of religious instruction which is destined to have a large place in the Sunday school of the future.

Devotional Thought.—The presentation of our bodies as a living sacrifice to God. Rom. 12 : 1, 2; I Cor. 6 : 19, 20.

TEST QUESTIONS BY WAY OF SUMMARY

What is the Church's duty toward the physical welfare of children? Why?

Explain the nervous system and the meaning of sense perception.

What have you learned about habit formation?

Describe the value of object teaching.

SUBJECTS FOR CLASS DISCUSSION

What are some of the dangers of object teaching?

What is the relation of recreation to education?

Practical Experiment.—Let the teacher-training class become a class of fourth-year Juniors, then select one of the class to take about five minutes to present Acts 16 : 6–12, with the use of the blackboard.

SUGGESTED READING

BIBLE.—Gen., ch. 1; I Cor. 6 : 12–20; Matt. 22 : 15–22.

HERVEY.—"Picture Work." Chs. II, VII.

THORNDIKE.—"Elements of Psychology." Section I.

THOMSON.—"Brain and Personality." Ch. II.

LITTLEFIELD.—"Handwork in the Sunday School." Ch. III.

HORNE.—"The Psychological Principles of Education." Chs. VII, XI, XXVI.

WEIGLE.—"The Pupil and the Teacher." Ch. IX.

BAGLEY.—"The Educative Process." Ch. VII.

WARDLE.—"Handwork in Religious Education."

STUDY V

THE MENTAL BASIS OF TEACHING

HOW THE MIND THINKS

The mind grows into a knowledge of ideas largely by experience which is made up of four primary elements.

1. There is the instinct of self-preservation which is born with us, the earliest manifestation of which is physical hunger and the desire to satisfy it.

2. There are the elementary feelings of fear, anger, hatred, and love. Certainly fear is instinctive and the other three in their most rudimentary form are very largely so. They all appear soon after birth, and become motive forces which often determine the character of the action.

3. There is born with every life an inner purposive will which is the principle of self-activity. At first simple physical action, it always has a tendency to act for the good of the organism unless turned aside and is the basic force in self-expression and moral conduct.

4. There is sensation, by which the mind gets particular notions. The two most primary sensations are hunger and light. The first is an inner sensation. It comes from within and helps the mind to interpret the meaning of the body and self. The sensation of light is the beginning of vision: it comes from without and helps to interpret the outer world of things and persons.

SENSE PERCEPTION OR NOTIONS OF THINGS AND OF PERSONS

The newly born child experiences the sensation of hunger, and milk is supplied. This is followed by the reflex adjustment of the muscles and satisfaction results. The muscular effort and sensation interpret the experience. Soon the child grasps the relation between the bottle of milk and the sensation of hunger; this leads to a notion of a thing which is sense perception. It is something that satisfies

a need, removes a pain, gives pleasure, and is a perception gained through the senses.

Then the child grasps the relation between the bottle and the nurse or mother who always brings the bottle; this leads to the notion of a person: a person is one who satisfies a need, helps remove a pain, and gives pleasure. Any object or person who causes pain arouses fear. Anyone who causes pleasure, or satisfies a desire, or removes pain, awakens love and later gratitude and trust. Anyone who thwarts a desire arouses anger which may lead to hatred. These awakened emotions intensify and make vivid the experience. The notion both of a particular thing and of a person has been interpreted by the experience of adjustment to a vital need.

THE RELIGIOUS CONSCIOUSNESS

To be aware of this experience as something happening is to be conscious of it. Consciousness is awareness, that is, being aware of what is going on at any given time. As soon as a child begins to know about God, to pray to God, and to love and obey him, he begins to have a religious consciousness. When he begins to respect and love other children because God is their common Father, the child greatly enriches his religious life. When he comes to know Christ as the revelation of God the Father, and to love and trust him as Redeemer, the growing child may be said to have a Christian consciousness. All teaching should lead up to the knowledge of God and the sense of his personal presence in every life.

APPERCEPTION

A ball is presented to a child. The child thinks it must be something to eat, and into the mouth it goes until by experience the child learns that it is for another purpose. So with persons; they are either friends to feed and care for us, to love and assist us, or they are strangers who may harm us. The child learns the meaning of a new thing or truth by what it already knows as the result of past experience. This is called apperception. It is passing from the known to the unknown, and is a fundamental law of the mind which must be observed by the teacher. No matter what a thing or a truth may mean to the teacher it will mean to the pupil only what his past experience

enables him to understand until by additional experience he grasps its fuller meaning. When Jesus wanted to tell the people that he loved them and was willing to lay down his life for them that they might have spiritual life, he said to them, "I am the good shepherd." They understood him perfectly because they knew all about shepherds. A teacher once tried to teach the Twenty-third Psalm to a group of foundling children in an institution in New York City. They did not understand because they had never seen or heard about sheep. It was very hard for them to grasp the meaning of God as a heavenly Father because they had never known an earthly father. Read Luke 11 : 1–13 as an example of the use of the law of apperception in teaching about prayer.

THE TRANSFORMATION OF INSTINCTS

Instincts are inherited tendencies to action which awaken at different periods in life. Some die out, others become fixed as habits, while a few are fundamental to all life and persist. As they develop the teacher should seize upon them as new centers of interest and apperception. Association with ideas gradually changes the nature of the instinct, lifting it to a higher plane, where it remains in the form of an ideal, as a driving force in conduct.

The most fundamental instincts are self-preservation, race perpetuation, and sociability. The moral sense and the religious impulse possess instinctive elements; especially is this true of faith. Almost all other instincts are in some way related to these, as hunger, fear, love, imitation, play, curiosity, sympathy, filial affection, parental care, acquisitiveness, and the passion for immortality.

Some of these instincts are present at birth, others appear from time to time during the first eighteen years of life. Two very important observations should be made at this point. (1) It will be observed that the dawn of each of the periods of childhood and youth is accompanied by the awakening of a new instinct or by the requickening of an old instinct. (2) It will be further observed that most of the things in which both young and old are interested are in some way related to one or more of the above named instincts. A teacher must try to find out the controlling interests of each member of the class and in some way relate the lesson truth to them. One boy may

be all for baseball, another for reading, a third may have a passion for animals, or pigeons, or for collecting stamps. One young lady may be wholly absorbed in dress or society, while the girl who sits beside her may be deeply in love and dreaming of an ideal young man, of motherhood, and a happy home. The teacher who ignores these things will invite failure.

SOME LAWS OF SUCCESSFUL TEACHING

Several laws of teaching religion now become apparent.

1. Present a new truth in terms of a group of ideas already clearly understood.

2. Link up religious truths and motives with the dominant instincts or centers of interest.

3. Aim to bring the instincts under the control of great ideas and ideals.

4. Relate all truth to conduct and all conduct to the most fundamental of all motives, love to God and love to one's fellow men through a personal affection for Jesus Christ.

Jesus was always doing these four things:

1. The parables of the Lost Sheep, the Lost Coin, and the Prodigal Son are all examples of apperception; as also is the talk between Jesus and the woman of Samaria.

2. In connection with the instinct of self-preservation Jesus sets forth a very striking law of discipleship. Mark 8 : 31–38. The teaching of Jesus is that to use this instinct for material ends only is to defeat its purpose. This is one of the deepest religious truths and affects vitally all faith and conduct. Study carefully Matt. 6 : 19–21; Luke 12 : 13–34; Matt. 6 : 25–33; 13 : 44, 45.

3. The passion to seek and hoard wealth is instinctive and leads to much evil; yet Jesus would not eradicate but transform it. Matt. 6 : 19–33. Children should be taught thrift along with the joy of giving.

4. In Matt., ch. 5; John, chs. 14, 15; Rom., ch. 12; Eph., 4 : 1 to 5 : 2; and I Cor., ch. 13, we have perfect examples of how both Jesus and the Apostle Paul presented great truths and then translated them into conduct and character by interpreting them in terms of Christ's great love.

In conclusion it may be said that the teaching task of the Church is to nurture and develop the higher ethical and religious motives unconsciously present in the fundamental instincts until they habitually express themselves in Christian conduct.

Devotional Thought.—Prayer for spiritual insight and devotion to the teaching task. Eph. 3 : 14–21.

TEST QUESTIONS BY WAY OF SUMMARY

Describe the four primary elements of experience.
What is apperception?
What do you know about the instincts in relation to teaching?
What laws of teaching are derived from this study?

QUESTIONS FOR CLASS DISCUSSION

What are some dominant centers of interest in each department of the Sunday school?
Which are the stronger, natural or acquired centers of interest?
How can the play instinct be utilized for religious education?

SUGGESTED READING

BIBLE.—Matt. 6 : 19–33; Mark 8 : 31–38; Luke 12 : 13–34; Rom. 12 : 1 to 13 : 10; Eph. 4 : 1 to 5 : 2; I Cor., ch. 13.
HORNE.—"Psychological Principles of Education." Chs. VII, IX, X, XXII, XXIII.
WEIGLE.—"The Pupil and the Teacher." Chs. IV, VII.
STEVEN.—"The Psychology of the Christian Soul." Chs. III, IV.
BAGLEY.—"The Educative Process." Ch. IV.
KIRKPATRICK.—"Fundamentals of Child Study." Chs. IV–XIII.
MARQUIS.—"Learning to Teach from the Master Teacher."

STUDY VI

THE MENTAL BASIS OF TEACHING

CONCEPTS, JUDGMENTS, AND IDEALS

One of the most important and difficult tasks for the teacher of religion is to get each pupil to form concepts and ideals, and then to express them in judgments that will lead to right choices and actions.

CONCEPTS

1. **The Process.**—Ideas or experiences are condensed into one general idea or truth which is called a concept. After the experiences of hunger and of eating many different things the child gets the general concept of food. This is thinking from the particular to the general. At first the child thinks the concept "food" in terms of something it ate and liked, then it comes to think the word "food" as a symbol of all things which nourish the physical life. This is thinking from the concrete to the abstract.

In the same way a child experiences the kind ministries of mother and of others. The response to these awakens affection in the child's heart and little by little he puts all together and gets the idea or concept, "love." But there is one set of daily attentions just a little different from all others and these lead at last to the conception of "mother love," and "mother." As life experience deepens and the mind grows, we arrive at last at a clear conception of the divine love.

2. **Reasoning.**—The process by which the mind sees the relation between ideas and experiences and reaches a conclusion or a concept is called reasoning. Few people engage in absolutely pure reasoning, certainly not before about eighteen years of age. Children usually reason their way to a conclusion through trial and error, or through experience, either pleasant or unpleasant. They reason about as follows: A child puts his finger on the stove and is burned; he notes that the stove has fire in it. He touches a red-hot poker and is burned; he observes that the poker has been in the fire. He puts his finger near the fire and is burned. Therefore he reaches the general conclusion

that fire burns. At about eighteen years of age the logical faculties begin to develop and young people soon learn to reason abstractly. In all such reasoning there must be a starting point or major premise, usually some great truth or general fact, then some particular fact or statement related to it which is called the minor premise. This leads to a conclusion. The simplest form of such reasoning is as follows:

All men must die. (Major premise or starting point.)

John is a man. (Minor premise or connecting link.)

Therefore John must die. (Conclusion.)

If the starting point is true and the connecting link true, the conclusion must be true. Sometimes there is more than one connecting link and so there will be more than one conclusion. A good example of this is found in II Cor. 5:14–17. It may be stated as follows:

Christ died for all.

Therefore all died, that is, they are spiritually dead because of sin.

Christ not only died for men but rose again that all who believe in him might live. (Two conclusions follow.)

Therefore our relation is not to a Christ in the flesh or to a dead Christ, but to a risen and living Christ. V. 16.

Therefore if any man is in Christ he is a new creature. V. 17.

This last conclusion may become the starting point for another conclusion as follows:

If any man is in Christ, he is a new creature and will have eternal life.

A man is "in Christ" when he believes on him and confesses him before men.

John has confessed his faith in Christ.

Therefore John is a new creature in Christ.

Therefore John will have eternal life.

The following are good examples of reasoning. We would suggest that the members of the class study them. I Cor. 15:12–22, 35–49.

JUDGMENTS

1. **Moral Judgments.**—When a boy must decide between two or more possible alternatives, his conclusion is called a judgment. A boy may come to a place where the road forks. After comparing and considering all the facts he decides to take one of the three roads:

his decision is a judgment. If the decision involves the question of right or wrong action or conduct, it becomes a moral judgment. All moral judgments should lead to right conduct and all children should be trained to form their own judgments. A good example of teaching a person to form a correct moral judgment is found in the story of the Good Samaritan. Luke 10: 25–37.

2. **Ready-Made Judgments.**—As the reasoning powers do not develop until the person is about eighteen years of age, the teacher must advance what some educators have called ready-made judgments, thus supplementing the child's experience, but always helping him to think and act for himself. The Commandments, "Thou shalt not steal," "Thou shalt not covet," and many other Bible precepts and stories, are moral guideposts leading us to Christ by whose life we are to determine our conduct.

3. **Immediate and Remote Judgments.**—In forming a judgment leading to conduct we must always consider what will be the result of the action. In so doing we are apt to be misled by thinking only of some immediate end when we should consider the higher value of a more remote end. "What doth it profit a man, to gain the whole world, and forfeit his life?" Mark 8: 36. Suppose a boy is tempted to smoke a cigarette because he thinks it will make him a man. The teacher must advance the concept of true manliness. The boy may act according to several judgments and motives. He may judge that if he smokes he will be punished, or that if he does not smoke he will get a box of candy. In either case his judgment is shortsighted, and he acts on account of an immediate end, pain or pleasure. But if he grasps the meaning of true manliness and judges that, for the sake of being a true, healthy man twenty years hence, he will forego the cigarette now, he has formed a true judgment and brings his conduct under the control of remote ends. This is the highest type of morality. To train boys and girls to form correct moral judgments and to bring their conduct under the control of remote ends is the true aim of teaching. Jesus was constantly doing this. Read Matt. 5: 43 to 6: 21; Luke 14: 7–14; 16: 19–31; John 7: 14–24; 19: 16–30.

4. **Conscience and the Judgment of Others.**—In addition to the judgments which lead to conduct, there is another, a higher kind of judgment, which determines the right or wrong of the action, its moral

value, and the reward or penalty which should follow. Our conscience compels us to form this judgment concerning our own conduct. Teachers should therefore seek to develop in each child a tender, sensitive conscience, illuminated by the standards and ideals of Jesus. Only so can our conscience become a safe guide.

It is a difficult and a dangerous thing to pass judgment upon the conduct of others for two reasons: We cannot always determine the motives which prompted the action and so may judge wrongly and harshly; again, any judgment we pronounce upon another we must of necessity pronounce upon ourselves, for he who breaks one of the least of the Commandments breaks all. We are all in some way offenders; therefore, "Judge not, that ye be not judged." Matt. 7 : 1–5. Every boy and girl should be taught, however, that there is a final judgment, before God who judges righteously, from which no one can escape. This judgment God has given over to his Son, Jesus Christ. Matt. 25 : 31–46; II Cor. 5 : 10.

IDEALS

It is hardly too much to say that the greatest force in religious education is the power of the ideal. Intimations of the ideal are found in the deeper instincts, which become more clearly defined when merged with great ideas—as love of country and the ideal of patriotism. Through the altruistic impulses the social ideal takes form. The hunger of the soul for intimate companionship, when mingled with the finer sentiments, gives birth to the ideal of friendship and an ideal friend.

The moral and religious ideal is formed through the fusion of ideas with the finer emotions and sentiments. A religious truth apart from the awakening of the proper emotions is simply an intellectual proposition with little power to grip the soul and lift it Godward. A teacher who is inspired by a great ideal is most likely to awaken that ideal in others.

Boys and girls from nine to twelve have some ideals, but the higher ideals, which control life, spring into being newborn during the adolescent period. Here the idealism of youth is the teacher's great opportunity. Two facts about ideals should be kept in mind by the teacher : (a) Ideals develop from the lower to the higher. (b)

All people seek their ideals in persons. A boy who likes to fight has an ideal of physical strength, a prize fighter, a hero. Later on his hero becomes a general, or one who fights for a noble cause. The prize fighter is dropped for Washington, and then the boy, if rightly taught, will see in Christ a heroism transcending all. In the same way the ideals of girls grow. The abstract ideals of honor, patriotism, goodness, obedience, love, and power, as well as all others, become far more effective when presented in the lives of people. The characters of the Bible abound in opportunities of this kind.

In Christ men behold the supreme Ideal. He is the moral Ideal, the perfect Man, the true King. In his Kingdom the social ideal finds expression. He is the ideal Friend, the Prince of Peace, the one true Saviour of men, the only adequate Revelation of God. All religious education should center around this great fact, the coming into the soul of Jesus as life's supreme Ideal.

Devotional Thought.—The ideal of Jesus. John 4 : 34. Prayer that the aim and ideal of Jesus may be that of every teacher.

QUESTIONS BY WAY OF SUMMARY

What is a concept? What are some concepts which we must form if we think at all?

Why should we teach children to form judgments?

How do we get ideals and what is their chief value?

In what way is Jesus the supreme Ideal?

QUESTION FOR CLASS DISCUSSION

What is the most potent force in shaping character and conduct?

SUGGESTED READING

Bible.—I Kings 19 : 1–16; II Sam. 12 : 1–14; Matt., chs. 22–24; Luke, ch. 10; Phil., chs. 2, 3.

Steven.—"The Psychology of the Christian Soul." Chs. IV, V, VII.

Horne.—"The Psychological Principles of Education." Chs. XII, XIII, XXIX, XXX.

Bagley.—"The Educative Process." Chs. VIII, IX, XIV.

STUDY VII

ATTENTION AND INTEREST AS FACTORS IN TEACHING

In Study II it was pointed out that, by fixing attention upon an object until it awakens desire, man commits sin. Escape from sin is turning the attention away to Christ until affection for him controls the will for the highest and noblest ends. In terms of attention, Christian education may be defined as that art of the teacher by which the mind of the pupil is fixed upon Christ until reverence and love for him become the controlling motive of life. The superintendent or teacher who permits children to become inattentive and hence irreverent toward spiritual truth in the classroom is developing a subtle kind of immorality. The student should read again Gen. 3 : 1–20; Num. 21 : 5–9; Matt. 22:37; John 3 : 14; 12 : 20–32; Rom. 7 : 7 to 8 : 3; Col. 3 : 1–4; Phil., ch. 3.

FOUR KINDS OF ATTENTION

Attention as a factor in religious education is not a thing of a few minutes or even hours, but a fundamental attitude of mind and will. As such, it has four aspects : spontaneous, voluntary, habitual, and affectional.

1. **Spontaneous Attention.**—This arises out of the native instincts and their desires. Children are naturally interested in things they want to do and can do and which satisfy some immediate need of life. This calls for little or no effort of the will and is often called passive or involuntary attention.

2. **Voluntary Attention.**—This arises from the fixing of the attention upon an object or idea until its meaning and associations are learned. Thus little by little there are built up apperceiving groups of ideas or acquired centers of interest. This requires a conscious act of the will on the part of the pupil, and often calls for sheer effort until the mind perceives the meaning and value of the truth presented. When mental and moral discipline is involved, the power of sustained atten-

tion is even more necessary until we like to do the things we formerly disliked and until duty becomes a privilege.

3. **Habitual Attention.**—With the passing over of instincts and acquired interests into habits of right thinking and fixed tendencies to behavior, attention to certain things becomes at least partly habitual and passive. There is the habit of reading the daily paper each morning before breakfast, also the habit of preparing one's school lessons at a certain time each day. In the same way we give attention to the public worship each Sunday, to family prayers, daily Bible study, and to private prayer life.

4. **Affectional Attention.**—All children and grown people have a strong tendency to listen to teachers whom they respect and love. Especially is this true where the teacher is in any sense the embodiment of the ideal. Such people instinctively command the attention of the class. This deeper charm of personality in some teachers wins unconsciously the attention which others use all kinds of artificial devices to gain. In this way it is possible to create respect and affection for God's Word, and above all for Him who is the beautiful and winsome embodiment of truth. When this has been attained, the problem of attention has been mastered.

PERIODS OF ATTENTION

The following outline indicates the periods during which certain types of attention are dominant, the others being present in lesser degree.

One to Eight Years.—Spontaneous attention. Interest in what satisfies immediate ends. At about six years of age, conscious effort begins to develop. Sustained attention is possible for not more than eight minutes. Affectional attention depends in each period upon the personality of the teacher.

Nine to Twelve Years.—Voluntary attention. The will should now be trained to sustained effort. Acquired interests now appear to aid attention.

Twelve to Eighteen Years.—Spontaneous attention again dominates but on the higher plane of new instincts, impulses, ideals, and life interests.

Eighteen to Twenty-Four Years.—Voluntary attention. Here the

teacher must strive for sustained attention until new thought centers are organized and life is readjusted. Affectional attention is an increasingly large factor in teaching.

Twenty-Four Years and Up.—Life interests are factors in securing attention. The capacity for sustained attention is also strong and there are many acquired interests. Habitual attention is well developed. There is the habit of reading the morning paper and it is equally easy to develop the habit of giving attention to morning prayers.

HINDRANCES TO ATTENTION

Attention can be so easily distracted that it is best to think first of the hindrances.

1. Outside stimuli, the close proximity of classes, interruptions from officers, the eccentricities of dress, speech, or manner on the part of the teacher.

2. Physical discomfort from seats, clothing, heat or cold, bad ventilation, lack of nourishment, deafness, bad eyesight, nervous disorders, and retardation.

3. Tardy, irreverent, inattentive teachers and pupils during the opening worship, or lack of a worshipful atmosphere in the school.

4. Appeal to motives which weaken the powers of voluntary and sustained attention, such as emulation, rewards, and so forth. They may be used with extreme caution. Jesus held up to scorn the Pharisee who was good simply that he might be held in honor by men. He called him an actor, or hypocrite. At the same time Christ says that goodness has its own reward, the approval of God and the gift of eternal life. Matt. 6: 1–6. Nothing is more wholesome than a just recognition of work well done. It is well to safeguard the giving of rewards by constantly teaching that truth, goodness, and love carry with them their own reward.

5. Using objects, or artificial devices, or even illustrations that distract attention from spiritual truth. A minister once tried to illustrate a truth to some children by the use of a folding umbrella. The novelty of the object, together with the fact that it did not work well, greatly amused and interested the children but destroyed the value of the truth taught.

METHODS FOR SECURING AND BUILDING UP ATTENTION

Five general principles will be helpful to the teacher:

1. **Preparation.**—(a) The preparation of the classroom with the teacher on time. (b) The preparation of the class through the proper assignment of the lesson. (c) The preparation of the school by the superintendent through prompt attendance and a strong, worshipful opening service. The religious emotions must be stirred and an orderly, reverent atmosphere created at the beginning. (d) The preparation of the mind of each pupil at the beginning of the lesson, by finding the point of contact, challenging the mind with a vital question, linking up truth with spontaneous or acquired interests.

2. **Progression.**—If the mind were to focus itself steadily upon a single black spot, unconsciousness would soon result, unless the attention were transferred to some other object or to some new and changing aspect of the same object. A teacher can easily determine the truth of this statement by a simple experiment. Attention depends upon movement and development. A story the natural movement of which is clogged by unrelated material or by useless digressions soon loses its interest and attention lags. The teacher who presents the aim of the lesson in a simple, concrete way, and then step by step moves toward the goal, will command attention. In the same way each lesson should be so related, by progressive development, to the next lesson that it will stimulate interest in what is coming.

3. **Apperception.**—Attention is the mind's seeking to know the meaning, the value, and the relationships of the truth presented. The teacher should first associate the truth with that group of ideas or experiences which will give the pupil an immediate clue to its meaning. Attention is dependent upon apperception and the presence in the mind of apperceiving groups of ideas.

4. **Presentation.**—Children will always listen to a good story with the proper amount of action and movement. Discussion where the class participates in the unfolding of truth aids attention. Illustrations are a fresh challenge to attention because they make clear the meaning and value of truth. This is the fascinating power of the parable as used by Jesus.

5. **Personality.**—The power of personality as a factor in securing

attention has already been alluded to under the idea of "affectional attention." When Jesus taught the people through the Sermon on the Mount, he was little known, yet they listened to him with astonishment and rapt attention. He taught them as one who had the authority of an inward experience of the truth he taught. He was no mere scribe, no reteller of truth, but a Teacher whose soul was on fire with love and enthusiasm, and who believed in the power of truth because of its relations to his own soul. Teachers can possess these qualities if they really want to keep close to Christ.

Devotional Thought.—What was the secret of the power of Jesus to command attention? Can teachers have that power? Matt. 7 : 29.

QUESTIONS BY WAY OF SUMMARY

How is attention related to the making of Christian character?
Describe the different kinds of attention.
What are the real hindrances to attention?
Describe the five principles for securing attention.

SUBJECTS FOR CLASS DISCUSSION

How does the problem of attention differ with the age of the pupil? Determine by experiment.

How can a restless, inattentive child be developed into an attentive student?

SUGGESTED READING

BIBLE.—Gen. 3 : 1–20; Num. 21 : 5–9; Matt. 22 : 37; John 3 : 14; 12 : 20–32; Rom. 7 : 7 to 8 : 3; Col. 3 : 1–4; Phil., ch. 3.
HORNE.—"Psychological Principles of Education." Ch. XXVIII.
WEIGLE.—"The Pupil and the Teacher." Chs. XVI, XVII.
JAMES.—"Talks to Teachers." Ch. XI.
PYLE.—"Outlines of Educational Psychology." Chapter on Attention.

STUDY VIII

METHODS OF PRESENTING THE TRUTH

In transmitting the lesson from the mind of the teacher to the minds of the pupils certain forms and methods have grown up as the result of long experience. In his book, "The Educative Process," Professor Bagley has a suggestive classification which the author has changed slightly and adapted to the purpose of this lesson.

1. Intellectual Transmission.
   a. Language.
      (1) Oral Discourses. (a) Questions and Answers. (b) Discussions. (c) Lectures. (d) Memory Work.
      (2) Books. (a) Textbooks. (b) Reference Books. (c) Source Books.
   b. Graphic Representation.
      (1) Models. (2) Pictures. (3) Maps. (4) Diagrams.
2. Emotional Transmission.
   a. Language.
      (1) Oral Discourse. (a) Story. (b) Oratory or Preaching. (c) Music and Hymns. (d) Memory Work.
      (2) Books. (a) Literature as in the Bible. (b) Hymn Books.
   b. Graphic Representation.
      (1) Pictorial Art. (2) Plastic Art. (3) Church Architecture.

Intellectual Transmission and Emotional Transmission.—This two-fold division brings out sharply two possible uses of the Bible in the pulpit and the classroom. Intellectual transmission seeks to impart knowledge through the orderly building up of fact upon fact, gained from a common observation and comparison. It appeals to the understanding. Emotional transmission seeks to impart truth as a whole through the direct appeal to the finer emotions and imagination. It is the medium of vision, revelation, and inspiration, without which religious instruction is impossible.

Language.—Words are symbols which represent ideas. The concrete noun, food, represents a large number of experiences with different things to eat. Without this experience the word would mean nothing. Abstract nouns, such as virtue or honor, represent a still wider experience. Teachers should use extreme care that they do not use words which convey no meaning or, worse yet, a wrong meaning. Read the Sermon on the Mount and determine the large number of one-syllable, concrete nouns.

Oral Discourse: The Story.—This was undoubtedly the first method of transmitting truth. It is the best method to use with little children, but can be used effectively above the Primary grade, especially in combination with other methods. Narrative is history in story form, as in the book of Genesis.

The following are some essentials of an effective story: Be brief; eliminate irrelevant details that clog the movement; have a plot, or purpose, with unity and action, a climax, and a genuine ending. A story should be made up of human, interesting facts, and deeds which reveal their own meaning and moral. Let the characters speak, using direct discourse. Tell the story with enthusiasm and action, but do not overdo. Apply these suggestions to Nathan's story of the lamb and the stories of the Good Samaritan and the Prodigal Son as told by Jesus. In using this method with children, always have them retell the story.

Little children should be grouped in a circle and the teacher seated with them. If the circle is large there should be an assistant or helper who will look after the comfort and seating of the children. If one of the children grows restless, the teacher may direct her attention to the child as the story proceeds without stopping to correct unless it be absolutely necessary. After the story has been told, pictures may be produced and the children asked to retell the story with the picture before them. In review use the Picture Roll if possible.

The very best way for teachers to learn how to tell stories is to form a story circle. Each teacher's story should be followed by helpful and constructive criticism.

The Question and Answer Method.—This method is especially valuable in teaching children from nine to twelve years. In the teen-age period it should involve more discussion, but there is never an age

when a vital question will not stimulate the teaching. Questions may be asked for the following purposes: (1) To challenge the mind and make the class think. (2) To bring out the essential facts of the lesson. (3) To direct the class in forming proper judgments regarding these facts. (4) To search the heart and conscience. (5) To quicken the will to action. These principles should be tested by a study of Matt. 16 : 13–20; Luke 10 : 25–37; 14 : 1–6; John 21 : 1–18.

Questions should be definite and should admit of but one answer. Do not ask questions that can be answered by "yes" or "no" except where the answer clearly involves a thoughtful judgment. Never permit mere guessing. Questions so framed that they imply the answer have little educative value. Challenge the whole class with the question, then ask an individual for the answer. Questions should be carefully worded and logically arranged so that the answer to one will suggest the next question and lead to a final conclusion.

The following questions are based upon the parable of the Prodigal Son. Luke 15 : 11–32. They fail to fulfill requirements set forth in the preceding paragraph. Examine them carefully and point out the deficiency in each one.

"What do you think was the far country to which the younger son took his journey?"

"When the famine arose in the country, was the young man hungry?"

"John, do you think this young man did wrong when he spent his money in riotous living?" (There are two things wrong with this question.)

Discussion.—It is well to vary this method from time to time by the introduction of an illustration or discussion on the part of the class. Sometimes the question can be so framed as to provoke discussion, in which case the teacher should guide it carefully in order that it may not become frivolous. In dealing with young people over fourteen years of age, topics for discussion may be assigned to different members of the class.

The Lecture Method.—Under this method may be grouped the classroom lecture, the sermon, and a running comment on the different verses of the text. It enables the teacher to present a truth in a brief time and with the fullest expression of a rich personality.

Graphic Representation.—By the use of models, pictures, maps, and diagrams the teacher gains an additional avenue of approach to the mind through the eye, thus stimulating attention and deepening the impression.

Memory Work.—As a medium of instruction memory work should have a large place in the Sunday school, especially during the years from eight to fourteen. There should be a carefully graded course in memory work. (The Presbyterian Board prints such a course, entitled, "First Things." Price, two cents.)

(1) Memory work as a guide to experience and conduct. This is involved in commands, proverbs, and precepts.

(2) Memory work as an interpretation of experience. Here the knowledge and experience of the young child is gathered up and expressed for it in a Bible verse or precept. For instance, after teaching a lesson about the love of God, the whole thought is gathered up and condensed into a verse of Scripture, as, "God is love," "The Lord is my shepherd." The old dictum that a child should be made to memorize only what he fully understands is not wholly correct. The expression, "God is love," held in the mind, will be filled with richer content with the passing years.

(3) Memory work as a medium for the emotional transmission of truth. There is something about the literary form, the deep spiritual vitality, the vision and the idealism of the finest passages of Scripture and the best church hymns, that makes them appeal to the mind as no other form of instruction can. Memorized in youth, they become in after years windows through which the soul looks out upon the vast meaning of life and eternity.

Assignment of Lessons.—The success of any lesson will depend upon its previous assignment. The following are a few practical suggestions: (1) Point out the relation to the previous lesson. (2) Suggest something that will arouse curiosity to know and study. (3) Anticipate any real difficulties and suggest help. (4) Be specific as to just what to study and what not to study. (5) Assign to everyone something in particular, as questions to be answered, facts to be looked up, topics to be discussed, and then call for the assignment. (6) Do not assign too much and above all give hints as to how to study.

Reviews, Tests, and Examinations.—In the hands of a wide-awake

teacher the review is a most valuable part of the teaching. (1) Review the main facts as previously presented. (2) Present the old facts from a new viewpoint. (3) So conduct the review that it will lead to new and larger conclusions. The review may well take the form of an oral or written test. Some teachers have tried a regular quarterly examination with good results.

Devotional Thought.—The teachers should remember that they are the representatives of God. John 15 : 16; II Cor. 5 : 20. Prayer for grace to be true to the high calling.

QUESTIONS BY WAY OF SUMMARY

How must we transmit religious truth?

Which is the best method of teaching Junior children, the story method or the question and answer method? Why?

What are the elements of a good story?

Give five rules for asking questions.

QUESTIONS FOR CLASS DISCUSSION

Could the Sermon on the Mount be taught in story form? If so, illustrate. Have a story circle and practice telling Bible stories.

SUGGESTED READING

BIBLE.—Matt. 16 : 13–20; Luke 10 : 25–37; Luke, ch. 15; John 21 : 1–18.

WEIGLE.—"The Pupil and the Teacher." Chs. XIII, XVIII.

BAGLEY.—"The Educative Process." Chs. XVIII, XXII.

ST. JOHN.—"Stories and Story-Telling." Ch. VII.

FITCH.—"The Art of Questioning."

COLEMAN.—The Christian Educator, November and December, 1916.

LINDSAY.—"Mother Stories."

STEWART.—"Tell Me a True Story."

STUDY IX

THE PRESENTATION OF THE LESSON

The only way to learn how to teach is by teaching. No amount of theory will take the place of practice. The best teachers have learned by many failures. The unexpected always happens in the classroom. Resourcefulness and the ability to adapt one's plans quickly are marks of a good teacher. Two or three extra sessions of the class for practice teaching and observation will at this time be very helpful.

THE TEACHER'S PREPARATION

The success of any lesson depends much upon the teacher's preparation.

1. **Spiritual Preparation.**—(a) Realize the dignity of your task. (b) The Bible is the "living word," and will find the soul when faithfully presented. (c) Be much in prayer both for yourself and your class. (d) Let the lesson truth find a real place in your own religious experience. (e) Seek the Holy Spirit's guidance, take Christ with you into the classroom, and expect results. Remember that every lesson is a part of the process of salvation. The Bible possesses a power to satisfy the deepest needs of the soul. If faithfully and lovingly and intelligently taught, it will bear fruit in some way. Every teacher should read frequently the following passages: Isa., ch. 55; Matt., ch. 13; Heb., ch. 4.

2. **Intellectual Preparation.**—The spiritual is a vital part of the intellectual. (a) First, study the passage of Scripture in the light of the context, then with the aid of the lesson helps, and finally in relation to the lessons for the year, keeping each pupil in mind. (b) Select one main truth from the Scripture text and subordinate everything else to it. Do not try to teach too much. (c) Study the spiritual meaning of particular words and verses. (d) Prepare the lesson in its relations to modern life, conditions, and needs, and read widely for general enrichment and illustration. If teachers would do a little original thinking and not depend too much upon lesson helps, they

would greatly increase their power. A carefully prepared outline is essential to effective teaching.

THE LESSON UNIT

A lesson unit is the presentation of a single great truth or theme. It may be obedience, kindness, friendship, love, faith, heroism, or, God as Caretaker, or, Jesus as Saviour. The truth or unit may be presented in one lesson or it may require several lessons. A lesson unit is, therefore, one lesson or a number of lessons grouped around the presentation of a single truth, in which latter case the first lesson may be only introductory; several lessons will be given to developing the theme, and a last lesson to making application.

Induction and Deduction.—There are two methods of developing a lesson: (a) The inductive method, which proceeds from particular facts to general conclusions, judgments, or principles. (b) The deductive method, which proceeds from a stated principle, conclusion, or judgment, to the facts upon which it is based, thus verifying the principle or conclusion. The inductive method is most frequently used by good teachers, although often it is wise to use the deductive. In actual practice the methods are often combined.

A simple example may serve to illustrate. Begin to observe water. Note that it will not flow up hill, but that it will rise as high as its source when passed through a tube from one vessel to another. Make wide observations and experiments testing this fact. All tests seem to indicate the same result; therefore we reach the general truth that water will always rise as high as its source. This is the inductive method. Reverse this method by assuming the truth of the general proposition, and then, by observation and experiment, proceed to prove it. This is the deductive method.

PRINCIPLES OF PRESENTATION

No two lessons can be developed exactly alike, yet several general principles are common to most lessons. These principles were first formulated by Herbart and further developed by Ziller, De Garmo, Adair, McMurray, and others. They are called the five formal steps in lesson-teaching.

First Step : Preparation.

(a) Assignment of lesson

(b) Finding the point of contact

(c) Statement of the aim

Second Step: Presentation

Third Step: Reaction and Comparison

Fourth Step: Generalization and Judgment

Fifth Step: Application

These steps follow closely one upon the other in the teaching process. The third and fourth steps are sometimes merged. The meaning of the steps can best be explained by giving a sample outline of a lesson.

A LESSON OUTLINE

The class, boys twelve to fourteen years of age. The lesson, the first chapter of Daniel. The theme, Heroism, or, How Three Young Heroes Stood Before a King.

Preparation: Lesson Assignment

Teacher: "What kind of books do you like to read?"

First boy: "Adventures."

Second boy: "History."

Third boy: "About great heroes."

Teacher: "Our lesson next Sunday will be about three young heroes who stood before a king. You can read about them in the Book of Daniel. Let every boy read the first chapter and be prepared to tell about the following things: (Give each boy a slip with one question.) What are the names of the heroes? How were they taken prisoners? What did they have to be in order to stand before the king? What did one of them refuse to do? What happened to them?"

Preparation: Point of Contact

Teacher (the next Sunday): "In the great war in Europe what cities were besieged?" Ans. —— "What cities were taken?" Ans. —— "In our lesson what city was besieged?" Ans. —— "What boys were taken prisoners?" Ans. ——

Preparation: The Statement of the Aim

Teacher: "We are going to study to-day about three boys who stood before a great king because they had the courage of their convictions. What do we call such people?" Answer: "Heroes."

Presentation

The presentation of the facts through a study of the Bible text and by map work. Have one boy find Jerusalem, another Babylon. Trace the probable route taken by the prisoners. Call for assignments as the lesson proceeds and use the blackboard in the following manner:

Blackboard

The Presentation	Reaction and Comparison
Standing Before King Nebuchadnezzar	Standing Before Christ Our Great King
Conditions. V. 4	Conditions
1. Without physical blemish. 2. Well-favored. 3. Good education. 4. Knowledge of Chaldean.	1. A clean body. I Cor. 6 : 19 2. Well-favored. Luke 2 : 52 3. Good education. Luke 2 : 52 4. Knowledge of the Bible. II Tim. 3 : 14–17
The King's Food	The King's Food
1. Dainties. 2. Wine.	1. Bread of life. John 6 : 51 2. The Living Water. John 4 : 10
The Refusal. Vs. 8–19	The Acceptance. John 6 : 34
Why? What happened?	Why? What will happen?
What did Daniel have? 1. Wisdom. 2. Self-restraint. 3. The courage of his convictions.	What does a boy have who confesses Christ? II Tim. 1 : 7–9

Reaction and Comparison

Go over the facts and get opinions. Compare the two lists.

Generalization and Judgment

A class should be allowed to form its own conclusions. Were these boys true heroes? If so, why?

Application

What are some of the ways in which boys to-day must stand up for their convictions? Answer: Keeping the body clean, the mind alert and pure, the appetite under control, and being true to Christ.

Hymns: "Dare to Be a Daniel;" "Stand Up, Stand Up for Jesus."

Prayer for courage.

This outline may serve to indicate in a general way the steps taken in teaching almost any lesson. There will always be some lessons which can be outlined only by a general adaptation of the five formal steps.

Compare this outline with the lessons which Jesus taught the woman at the well, John 4 : 1–26, and the lawyer, Luke 10 : 25–37, and also with II Sam. 12 : 1–15 and Jer. 18 : 1–12.

Devotional Thought.—Teachers should reveal the qualities they hope to inspire in their pupils. II Cor. 3 : 2.

Prayer that this grace may be given.

QUESTIONS BY WAY OF SUMMARY

What is meant by a unit or theme in teaching?

Describe the difference between the inductive and deductive process.

What are the five formal steps? Describe each.

SUBJECTS FOR CLASS DISCUSSION

In teaching a unit or theme which requires more than one lesson how should the material be organized? Should all five of the formal steps be used each Sunday?

SUGGESTED READING

Bible.—II Sam. 12 : 1–15; Jer. 18 : 1–12; Amos, chs. 1, 2; John 4 : 1–26; Luke 10 : 25–37.

Betts.—"The Recitation."

Brown.—"How to Plan a Lesson." Ch. II.

McMurray.—"The Method of the Recitation."

De Garmo.—"Essentials of Method."

Bagley.—"The Educative Process." Ch. XIX.

Weigle.—"The Teacher." Ch. XIV.

STUDY X

THE CHALLENGE OF CHRIST TO THE TEACHER

THE CHALLENGE OF THE SCRIPTURE

Jesus challenged the teachers of his day to find him in the Hebrew Scriptures but they would not try. John 5: 39, 40; 7: 37–44. He taught his disciples to find in the Scriptures the meaning of his death and resurrection. Luke 24: 13–32, 44–49. The sermon of Peter on the Day of Pentecost was the result of this instruction. Acts, ch. 2. Paul said that the Old Testament law was a schoolmaster to lead men to Christ. The prophets foretold the coming of Christ. The Gospels reveal Jesus in the flesh and tell the story of his life, death, and resurrection. The Acts describe Christ as present in the lives of the apostles, through the power of the Holy Spirit, establishing his church throughout the world. The epistles tell us what we are to believe about Christ and the Christian religion, and how we can live Christ-like lives.

Some children were trying to put together a map puzzle. They were about to give up in despair when one of them turned over a piece and discovered a man's eye. "Oh, there is the face of a man on the other side," the child exclaimed. Taking the man's face as a key, they soon had each piece in its proper place, and, turning it over, found a perfect map. Teachers and pupils are often puzzled over the meaning of a lesson until they realize that the face of Christ is on the other side.

THE CHALLENGE OF CHRIST TO THE IMAGINATION

Little children live in a world of fancy—a world of make-believe. Nevertheless it is to them a very real world. This same fancy, when it deals with great facts, becomes imagination. The story of the Child Jesus appeals strongly to the imagination of childhood. Imagination is the creative faculty of the mind. By it boys and girls can create as real the conditions of vile sin. Gen. 6: 5. By the same power they realize the personal presence of God in the soul. Gen. 29: 17–19. A

diseased imagination is the most debasing power in human life. A reverent imagination is one of the conditions of a complete Christian experience. It is closely associated with the desires of the heart. We live with the things which we love, whether they be good or bad. By the imagination poets, prophets, and seers have given embodiment to the heart hungers, the dreams and hopes of humanity. Christ challenges the teacher of to-day to build the imagination of youth around him and to find in his presence the power which keeps the heart pure.

THE CHALLENGE OF CHRIST TO THE INTELLECT

As young people begin to think and reason for themselves they begin to question and doubt. Some doubt because they think it is smart, but most young people are sincere, and teachers should respect their difficulties. They want to know but are unwilling to accept as true a fact which they cannot understand. Young people lack the wisdom that comes from wide experience and mature thinking. A little knowledge makes men doubt, but much wisdom leads to faith.

Never argue or wrangle about religious truths, for spiritual things are spiritually discerned. Everyone knows the difference between right and wrong, and that it is right to do right. Virtue and honor, justice and love, are realities which the rational mind cannot question, and beyond which we do not need to go. The honest seeker after truth, who will love God and keep his commandments and faithfully study his Word, will some day understand the mystery of the divine Mind. In asking young men and women to have faith in Christ as the Way, the Truth, and the Life, the teacher of to-day honors the intellect and appeals to the reason. We teach "Jesus Christ, and him crucified," not in opposition to the reason but because therein is revealed the true wisdom of God which is spiritually discerned. I Cor., ch. 2.

"God in Christ, accepted by the reason,
Solves for thee all problems in the universe and out of it."

THE CHALLENGE TO FAITH

It was a ringing challenge that Jesus gave to the men and women of his day to believe in him. Then he withdrew from their sight and

asked that they believe in the unseen Lord. This is the work of the teacher; to lead boys and girls, by the aid of the Holy Spirit, to pass from a knowledge of the Jesus who walked upon earth, loving little children, healing the sick, and raising the dead, to faith in the risen Christ. There are at least five steps in the growth of faith:

1. Faith is believing in God. Heb. 11:6.

2. Faith is acting upon the promises of God. Heb. 11:13, 26–29, 32–40.

3. Faith is believing that Christ is the full revelation of God, of his purpose toward us, and of what he would like his children to become. John 14:1–9; Rom. 8:26–39; I John 5:1–5.

4. Faith is accepting Christ as Saviour and Lord of life by a deliberate choice of the will. John 7:38; Rom. 10:1–15.

5. Faith is fellowship with Christ, through love and affection, through prayer and service, until our wills become his will and his life our life. John 14:23; 15:1–17; Eph. 2:1–10; James 2:14–26.

FAITH AND THE TEACHING PROCESS

Faith once established by the work of God's Spirit is a matter of growth and should be stimulated and nourished by training.

1. **The period of preparation (one to eleven years).**—In contact with nature, the child recognizes God as Creator. Through contact with the family life God is discerned as Caretaker and Father. In the story of the Child Jesus and his love for little children God is discerned as a loving Friend. Now is the time to train the child in reverence, worship, prayer, and trust, which are the beginnings of faith. A simple, childlike faith must be the attitude of all who would enter into the Kingdom of God. By nine years of age the moral sense is fully awakened and God is discerned as holy and righteous and a great Lawgiver. Conscience should now be trained, and the idea of sin as disobedience of God's will, involving its own punishment, should be firmly implanted.

2. **The period of regeneration (twelve to eighteen years).**—About the twelfth year native moral instincts and precepts taught in early youth are suffused with intense feeling, giving birth to the abstract concepts of honor, loyalty, truth, duty, and holiness. The soul be-

comes exceedingly sensitive to sin, and that which was outward authority now becomes inward compulsion. The old pathways have been obliterated, and the mind seeks light and guidance. Over the young soul standing eager and undecided upon the threshold of life the Spirit broods. Out of the background of previous preparation, through the personality of a sympathetic teacher, fresh presentations of Scripture suffused with new meaning, awakened ideals, and a tender conscience, Christ emerges as Saviour, and, by faith, comes into the soul. The process of spiritual regeneration may be a normal experience in the lives of many young people, or it may involve a very radical change of heart.

3. **The period of reorganization and readjustment (eighteen to twenty-four years).**—The coming into a life of any great truth, ideal, or experience will cause a reorganization of all previous ideas and experiences. The chief task of the teacher is to help each pupil to organize all truth, experience, and habits around the great fact of Christ in the soul. This makes for a Christ-centered life, a deeply rooted faith.

THE CHALLENGE OF THE MISSIONARY PROGRAM OF JESUS

Jesus challenged his disciples to a world-wide program. The Jews were narrow and provincial, and it was very hard for them to realize that God loved the great outside world. Even the early Christians could scarcely believe that the gospel was for other nations. Acts 11 : 1–18; 15 : 1–36.

Missionary education is an essential part of character-building. It should be graded, that is, each department should have material adapted to the experience of the children. The missionary aim and motive in children begins with their respect for those of different race and social position who enter the home as servants or workmen, for the children with whom they play, for the children in many lands. All missionary instruction should be simple, concrete, and personal. Every boy and girl should know intimately several of the great missionary heroes on home and foreign fields. They should be made to feel themselves a part of the far-flung battle line of Christ.

The missionary motive is the motive of the cross. It rests upon re-

spect, love, and duty, and not upon pity and charity. It is the spirit of Christlike self-sacrifice for others. The missionary program of Jesus is a challenge to the boys and girls of the Church to dedicate their lives to missionary work at home or abroad. Teachers are largely responsible for the proper presentation of this challenge.

Missionary education is incomplete unless it includes instruction in giving, together with a plan or method of giving. Generous, cheerful giving of oneself and one's money is a vital element in the building of Christian character. Children should be taught to give because:

1. Giving is a Christian grace, just as much as virtue and truthfulness. II Cor. 8:1–12. The Christian who will not give is selfish, and selfishness is the root of much evil and sin.

2. Giving is living. Love and self-sacrifice are the fundamental principles of all life both divine and human. John 3:16; Gal. 2:20. Selfishness is death. Mark 8:34–38. We live in proportion as we give. II Cor., chs. 6–9.

3. Giving is a joy, II Cor. 8:2, and should be cheerful and free, not of necessity. II Cor. 9:7.

4. Giving is a duty. We are stewards of God. He has intrusted us with talent and wordly wealth. We must render an account. At least one tenth should be set aside for the Lord. Mal. 3:7–10. Christ highly commended those who give more generously. Matt. 10:8; Mark 12:41–44; John 12:1–8; II Cor. 8:1–3.

5. Giving is thanksgiving and worship. II Cor. 9:15. In all Sunday schools giving should be a part of the exercise of worship.

6. Giving is largely a habit and should be regular, systematic, and proportionate. I Cor. 16:2; II Cor. 8:9–12. (See Problems of Finance in Part IV on the Sunday school.)

7. Giving is always stimulated when the definite objects to which we give are kept before the mind. Children should be made to feel a personal interest in the work.

THE CHALLENGE OF THE PRAYER LIFE

It is not an easy thing to maintain a genuine life of prayer. In the hour of temptation and trial Jesus challenged his disciples to pray. Luke 22:39–46. In the presence of the world's need our Lord urged his disciples to pray for laborers. Matt. 9:35–38. Prayer is the

"Christian's vital breath"; we live by prayer which, above everything else, is communion with God. Jesus trained his disciples in the meaning and practice of prayer.

1. By example and atmosphere. They beheld him at prayer and they saw the results in his life. He created in them a hunger for prayer. There was something in the very atmosphere of his presence which suggested communion with God. Every Sunday school teacher should study the prayer life of our Lord as revealed in the Gospel of Luke. The whole school should be pervaded by an atmosphere of prayer.

2. By instruction. The Lord's Prayer is doubtless a statement of the form and substance of all prayer and contains adoration, worship, confession, and petition for self and others. Children should learn the joy of prayer for others.

3. By practice. Throughout the New Testament we are urged to pray daily, constantly. Habit is a great aid in establishing the prayer life. Morning and evening prayer should be cultivated. A reverent attitude is essential to the prayer spirit. After about the ninth year children should be helped in formulating their own prayers. Teachers and parents should not only pray for their children but with them.

Prayer is intimately associated with faith and the promises of God. A careful study of the following passages will help teachers both in their preparation and in their work of teaching: Luke 11:1–13; James 1:2–8; Heb. 4:14–16; I John 5:13–15. The secret of the great success of Jesus as a teacher lies in this one fact: he was a man of prayer.

Devotional Thought.—Prayer that in all teaching Christ may be exalted and honored. John 12:20–32.

QUESTIONS BY WAY OF SUMMARY

Describe the use of the imagination.
What do you think faith is?
How would you develop faith in children?
Why is missionary education essential to character-building?
How did Jesus teach his disciples to pray?

QUESTIONS FOR CLASS DISCUSSION

What are some of the doubts of young people and how would you deal with them?

How can you best cultivate the prayer life of Juniors? Of Intermediates? Of Seniors?

SUGGESTED READING

BIBLE.—Studies in the meaning of faith. Heb., ch. 11; Matt. 8:5–13; Rom., ch. 8; James, chs. 1, 2, 5.

SPEER.—"The Man Christ Jesus."

VEACH.—"The Friendship of Jesus."

MARQUIS.—"Learning to Teach from the Master Teacher."

TRUMBULL.—"How to Deal with Doubts and Doubters."

TRULL AND STOWELL.—"The Sunday School Teacher and the Program of Jesus."

BROWN.—"The Why and How of Missions in the Sunday School."

TRULL.—"Missionary Methods for Sunday School Workers."

TRULL.—"Missionary Programs and Incidents."

SOMERNDIKE.—"Sunday School Missionary Incidents and Exercises."

MILLER.—"Devotional Life of the Sunday School Teacher."

MURRAY.—"With Christ in the School of Prayer."

FOSDICK.—"The Meaning of Prayer."

HINTS FOR EXAMINATION

Believing that an examination should be a clear statement of the subjects and principles discussed in the classroom rather than a hurried writing of imperfectly understood facts, the Department of Religious Education of the Presbyterian Board of Publication and Sabbath School Work will make up the examination from the questions and suggestions at the close of each lesson and from the following additional list. Teachers should take great pains to see that the pupils thoroughly understand the facts and principles involved in all questions and suggestions at the time when each lesson is studied and again by way of review.

STUDY I.

Why is the idea of God the fundamental fact in religious education?

Select some great teacher whom you have known and name his or her outstanding qualifications.

STUDY II.

What is the best way to advise a boy or a girl who is fighting some secret sin or temptation?

STUDY III.

What is meant by the social basis of education?

Which is the most vital institution from a standpoint of education? Why?

How do you think we can ever have a world peace?

STUDY IV.

Describe the difference between the sensory and the motor nerves.

Why, when, and how, would you use a blackboard in teaching a lesson? A picture?

STUDY V.

How does a child get a notion of a thing? A person?

How would you teach the Twenty-third Psalm to a child who has never been in the country?

STUDY VI.

Describe the process by which a child forms the concepts "nation," "salvation."

What is the best way to teach children to form correct moral judgments?

Describe briefly the evolution of your own ideals.

STUDY VII.

Name what you think is the dominant interest of a boy seven years old, ten years old, thirteen years old, sixteen years old. Do the same with girls.

How would you get the attention of a class of boys who had been at a ball game on Saturday?

STUDY VIII.

What method of presenting the lesson would you use in teaching Luke, ch. 15 to a Primary class, a Junior class, an adult class?

STUDY IX.

Make a lesson outline for an Intermediate class using I Sam. 18 : 1–9; 19 : 1–7.

STUDY X.

What is the central theme of the following passages : Isa. 52 : 13–53; Zech. 9 : 8–17?

What five things have helped you most in the study of these ten lessons?

Thoroughly Furnished

THE NEW WESTMINSTER STANDARD COURSE FOR TEACHER TRAINING

That the man of God may be perfect, thoroughly furnished unto all good works

II TIMOTHY 3:17

FIRST YEAR, PART III

HOW TO TEACH THE LIFE OF CHRIST

BY

HUGH T. KERR, D.D.

The books of this course are based on the standard adopted by the Sunday School Council of Evangelical Denominations and approved by the International Sunday School Association

PHILADELPHIA, PA.

THE WESTMINSTER PRESS

1919

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

II Timothy 2: 15; 3: 16, 17.

Christ made himself an infant to infants, that he might sanctify them; he made himself a child to children, giving holiness to those of that age, to the end he might afford them in his person an example of piety, and sanctity, and subjection. He made himself a young man to young men, giving them a pattern, and sanctifying them for the service of our Lord.

—Irenæus.

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By F. M. Braselman

FOREWORD

The outlines of the Standard Teacher Training Course as approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association provide for three years of forty lessons each.

The outline of the first year's work, including the subjects deemed most vital in the worker's training, is as follows:

Part I. Ten Lessons on the Pupil.

Part II. Ten Lessons on the Principles of Teaching, with emphasis on general psychology.

Part III. Ten Lessons on How to Teach the Life of Christ in the different grades.

Part IV. Ten Lessons on the Sunday School, being an outline of the aim, curriculum, and organization of the modern Sunday school.

When the new course for the first year is compared with the previous First Standard Course, it will be noted that an increased amount of Biblical knowledge is necessary for the completion of the work. Those who prepared the outline, as well as the writers of the lessons, assume that a fairly good knowledge of the Bible has been gained by the members of the class during the Intermediate and Senior years of the Sunday school.

The arrangement of these studies calls for much classroom discussion and outside observation. This is a most valuable method. The careful assignment of each lesson will prove helpful.

The reader should bear in mind two recent important rulings of the Sunday School Council: 1. The fact that under certain circumstances twelve-year-old pupils may with advantage be included in the Intermediate Department. 2. A new system of grading has been adopted and approved by many Sunday-school leaders, whereby the pupils can be gathered into groups of three years each. For those who adopt this new grouping the Junior Department will include ages nine, ten, and eleven, the Intermediate ages will be twelve, thirteen, and fourteen, while the Senior ages will be fifteen, sixteen, and seventeen. The Young People's Department extends through age twenty-four. Then comes the Adult Department.

STUDY I

JESUS CHRIST AND CHRISTIAN CHARACTER

This first study deals with the place of the life and character of Christ in religious education. The problem presented is interesting and vitally important. Character is the greatest thing in the world. How it can be created and by what means it can be cultivated are questions of primary interest. Christ claimed for his disciples distinction in character. Matt. 5:20, 47. The aim of this chapter will be to point out the characteristics of Christian character and the relation Christian character bears to the life and person of our Lord.

THE MASTER BUILDER

The challenge of Christianity and the claim made by Jesus is that he is the Master and Maker of men. He is the wise Master Builder. His business in life was that of a builder. He was "the carpenter." Mark 6:3. He knew the value of an easy yoke, Matt. 11:30, the necessity of a true foundation, Matt. 7:24, the need for a wise estimate of the cost before starting a building enterprise, Luke 14:28; he loved to look at the buildings of the Temple. Matt. 24:1. He wrote no book, built no monument, created no dynasty. He built manhood, and created in the world a new type of character.

THE FACT OF HISTORY

The coming of Christ into the life of the world created a new era. The calendar which dates the events of history B.C. and A.D. bears eloquent testimony to his influence. The words of the prophet describe an actual condition, "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." Isa. 9:2. The moral condition of the world when Christ came is sufficiently portrayed in the first chapter of the epistle to the Romans. In the development

of the social order and of nations the life and character of Jesus have been the supreme influence. Two illustrations will be of interest:

1. **The testimony of Napoleon Bonaparte.**—"Can you tell me who Jesus Christ was? I will tell you. I think I understand something of human nature and I tell you Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. Yet in this absolute sovereignty he has but one aim—the spiritual perfection of the individual. Here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates into himself not a nation but the whole human race."

2. **The testimony of Lecky, the historian, in his "History of European Morals."**—"The three short years of the active life of Jesus have done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

THE FACT OF EXPERIENCE

Christ has created a new type of character in individuals. A Christian is a "new man," Eph. 4:24; "a new creature." II Cor. 5:17. Margin, "a new creation." This was the claim Jesus made for himself. He came to seek and to save the lost. Luke 19:10. He came to give life and to give it in abundance. John 10:10. Millions can testify to his transforming power. Paul, the greatest man of the first century, said, "For me to live is Christ," Phil. 1:21, and Gladstone in the nineteenth century said, "All I am and all I hope to be, I owe to Jesus Christ, the only hope of our poor wayward race."

THE WAY HE WORKS

When we seek to discover the secret of his influence we are face to face with the mystery of his Person. All personality is mysterious; how much more the personality of the man, Christ Jesus? The men who formulated the great confessions of the Church in the style of the great age of the English language, spoke of the influence of Christ as threefold: as Prophet, as Priest, as King. This familiar and fascinating division will help us in our discussion.

JESUS OUR EXAMPLE

Christ reveals to us life's true ideal. He is the Prophet. A prophet is a man who speaks for God to men. Christ is God's Spokesman, "revealing to us, by his Word and Spirit, the will of God for our salvation." He reveals to us the highest moral standard and life's true ideal.

1. **In his teaching.**—Christ's teaching takes issue with all that goes before; "Ye have heard that it was said . . . but I say unto you." Matt. 5:21, 22.

The Christian ideal as presented by Jesus in his teaching is found in miniature in The Beatitudes, Matt. 5:1–12, and in enlarged form in the Sermon on the Mount. Matt., chs. 5, 6, 7. It is portrayed also in the Christian Hymn of Love found in the thirteenth chapter of First Corinthians, and in the beautiful wording of Paul's epistle to the Colossians. Col. 3:12–15. In this connection Robert Louis Stevenson's account is interesting. "What he taught was not a code of rules, but a loving spirit; not truth but a spirit of truth; not views but a view."

2. **In his own person.**—He himself is the ideal. He did not say, "Come to my teaching," but "Come unto me." Matt. 11:28. His conscience challenges our conscience. He is "holy, guileless, undefiled, separated from sinners." Heb. 7:26. He "did no sin." I Peter 2:22. "He that hath seen me hath seen the Father." John 14:9.

All ages have testified of him. A few of these testimonies are well worth thoughtful study.

"The life of Christ concerns him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."—Jean Paul Richter.

"Thou seemest human and divine
The Highest, Holiest, Manhood Thou."—Tennyson.

"Oh, what amiss may I forgive in thee,
Jesus, good Paragon! Thou crystal Christ."—Lanier.

"Jesus of Nazareth, our divinest symbol!
Higher has the human thought not yet reached."—Thomas Carlyle.

"Jesus Christ is in the noblest and most perfect sense, the realized ideal of humanity."—Herder.

The distinctive qualities in the character of Christ have been variously named. Professor Peabody in "Jesus Christ and the Christian Character" names three: Righteousness, Love, Life. Carnegie Simpson in "The Fact of Christ" gives four: Purity, Love, Forgiveness, Humility. It is interesting to compare these analyses with that of the Apostle Paul. Gal. 5:22, 23.

JESUS OUR LIFE

Christ gives to us life. He is our Priest. He gives his life out of love for us, and redeems us with a great salvation.

1. **We need life.**—The revelation of the ideal convicts us of sin and leads us to penitence. This is the staggering penalty of having an ideal. An ideal, an example, is not enough; we need a helper, a Saviour. The perfect love and life of Jesus, however, lead us in penitence to his feet. "If I had not come and spoken unto them, they had not had sin." John 15:22. It was in the presence of Jesus that Peter cried out, "Depart from me; for I am a sinful man." Luke 5:8.

2. **Jesus came not only to reveal the ideal but to give the power to attain.**—Tennyson in "The Human Cry" has expressed this truth:

> "We feel we are nothing—for all is Thou and in thee;
> We feel we are something—that also has come from thee;
> We know we are nothing—but thou wilt help us to be.
> Hallowed be thy name—Hallelujah!"

This is the meaning of the doctrine of the atonement. The emphasis of the record of the Gospel story is upon the death of Christ. His cross is the power of God for character. "I lay down my life for the sheep." John 10:15. "I am the good shepherd." John 10:11. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Paul's experience bore witness to the transforming character of the great fact of the divine sacrifice. "I have been crucified with Christ." Gal. 2:20. Our best hymns are in accord with Christian experience.

> "Love so amazing, so divine,
> Demands my soul, my life, my all."

JESUS OUR MASTER

Christ is the Lord and Master of our lives. He is our King. He subdues us to himself. We call him "Lord." John 13:13. He challenges and controls our conscience, and in loving obedience we serve and follow him.

1. **Christ demands a surrendered life.**—"If any man would come after me, let him deny himself." Matt. 16:24. Self-denial in Jesus' sense is the surrender of self to God once and for all. In a remarkable letter from Thomas Huxley to Charles Kingsley this truth receives emphasis: "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever end nature leads, or you shall learn nothing. . . . I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

2. **Christ demands service.**—"He went about doing good." Acts 10:38. He "came not to be ministered unto." Matt. 20:28. We can be like him only by following his steps. I Peter 2:21. His first word is "Come." Matt. 11:28. His last word is "Go." Matt. 28:19. He claims a universal allegiance. In him "there can be neither Jew nor Greek." Gal. 3:28. He is the ideal, the Saviour, the Master of all men. He is himself the "man, Christ Jesus." I Tim. 2:5. He touched life at its lowest. He "became flesh." John 1:14. He touched life at its highest. Luke 14:10. Rudyard Kipling said:

> "O the East is the East, and the West is West,
> And never the twain shall meet."

But in Jesus both East and West have met.

Concerning him, childhood, youth, and age, East and West, North and South, past and present, unite in saying, "Thou, O Christ, art all I want."

BOOKS FOR REFERENCE

STALKER.—"The Life of Christ." Ch. II, pp. 29–38.
SPEER.—"The Man Christ Jesus." Ch. VII.
FOSDICK.—"The Manhood of the Master." Pp. 157–166.

BUSHNELL.—"The Character of Jesus."
BREED.—"History of the Preparation of the World for Christ." Chs. XI, XIII, XIV.

SUGGESTIONS FOR FURTHER STUDY

1. Who is a Christian? What is the "extra" that differentiates a Christian from a non-Christian?
2. Define with exactness the following words: incarnation, atonement, justification, salvation, repentance.
3. Obtain a clear conception of the moral condition of society at the time of the coming of Christ.

CLASS QUESTIONS

1. What relation does Christian character bear to the life and person of Jesus Christ?
2. Show how Christ produced a new era in history.
3. What claim did Jesus make for himself?
4. How does Jesus reveal life's ideal?
5. How may we attain unto the ideal life?
6. What is meant by a surrendered life?
7. Why must every true Christian be interested in foreign missions?

STUDY II

THE SOURCES OF THE LIFE OF CHRIST

We hold that Jesus wrote his name into history and literature and that we possess authentic information concerning him. The purpose of this chapter is to point out the sources from which our knowledge of the life of Christ is derived.

THE BOOK OF MEMORY

The four Gospels, Matthew, Mark, Luke, and John, are the authentic records of the life and character of Jesus. They come to us out of a Jewish atmosphere. The rabbis scrupulously guarded their own law and literature. The motto, "Commit nothing to writing," illustrates the attitude of the contemporaries of Jesus. They transmitted their national literature by word of mouth from generation to generation.

The apostles followed the same method, and for a generation committed nothing to writing, depending upon memory to do its great work. This method is referred to in II Tim. 1 : 14 where Paul speaking to Timothy says, "That good thing [Margin, The good deposit] which was committed unto thee guard." It was to preserve this true "deposit" that gradually the Gospel story was committed to writing. In general outline Matthew represents the Judean oral tradition, Mark the Roman, and Luke the Greek. Everything worth while bearing upon the life of Christ will be found preserved in the four Gospels.

THE FOUR GOSPELS

Matthew, Mark, and Luke, are usually termed the Synoptic Gospels because they have a common purpose and follow the same general plan. They contain a summary of the leading events in the life of Christ. "Three fourths of the Gospel of Matthew is practically a duplicate of Mark, and eleven twelfths of the entire Gospel of Mark is reproduced in the same or in a slightly variant form in

Matthew. If the Gospel of Mark were to be lost, nearly three fourths of it could be found in or reconstructed from Luke. The material found in Mark but not in Matthew or Luke represents less than an ordinary chapter" (Kent). The general conclusion to which scholars have come in the study of the three Gospels is twofold.

1. Matthew and Luke used Mark's Gospel in the preparation of their Gospels.

2. Matthew and Luke had access to another written account of the life of Christ, designated by the symbol "Q," which is now lost.

OUTLINE OF THE GOSPELS

1. **The Gospel of Mark.**—Mark's Gospel is the oldest and briefest of the Gospels. It is characterized by action and follows chronologically the life of Jesus. The word "straightway" occurs again and again. It is essentially a historical record.

The Gospel of Mark is characterized by simplicity and directness, vivid realism, minuteness of detail, emphasis placed upon Jesus' times of retirement, his supernatural power, and his perfect humanity.

This Gospel which is anonymous has been universally ascribed to Mark, the John Mark of The Acts, and the young man of Mark 14 : 51, 52. Tradition has always associated the name of Mark with the name of Peter, and there are many signs that point to the tradition that Peter guided the writing of this Gospel. (For further outline see Study X.)

2. **The Gospel of Matthew.**—The Gospel of Matthew has a Jewish atmosphere. It contains over fifty quotations from the Old Testament, and refers frequently to the fulfillment of prophecy. The primary aim of the Gospel is to set forth Jesus as the true Messiah who will establish on earth the Kingdom of God. The Gospel of Matthew is called the "gospel of the kingdom." Matt. 4 : 23; 9 : 35; 24 : 14.

It is interesting to note the arrangement of the contents. Matthew has grouped many of the sayings of Christ and classified his teaching. The chronological order is broken and great sections of teaching are inserted. Five great "teaching sections" may be pointed out:

(a) The Sermon on the Mount. Matt., chs. 5–7.

(b) The Charge to the Twelve. Matt., chs. 10; 11 : 1.

(c) The Parables of the Kingdom. Matt., ch. 13.

(d) The Address to His Disciples. Matt., chs. 18; 19:1.

(e) The Prophetic Discourse. Matt., chs. 23–25.

This emphasis upon the teaching ministry of Jesus has led an eminent scholar (Julicher) to call Matthew "the most important book ever written." (For further outline see Study VII.)

3. **The Gospel of Luke.**—The Gospel of Luke has been called "the most beautiful book in the world" (Renan). It has a marvelous style and beauty of expression. It alone of the four Gospels gives us the Christmas hymns, the parables of the Lost Sheep, the Lost Piece of Money, the Prodigal Son, the Rich Fool, the Pharisee and Publican, the Good Samaritan, Dives and Lazarus.

If Mark follows the chronology of the life of Jesus, and if Matthew groups his teaching, Luke introduces the teaching where it belongs in the chronology. The human note is very striking and Jesus is set forth as the Friend of sinners, the Saviour of all the needy.

The author in his introduction, Luke 1:1–4, sets forth his own purpose in writing the book, and all who study what he has written feel that he accomplished his aim.

The author is Luke, the friend and companion of Paul, "the beloved physician." His culture and training, together with his fine Christian character, account for the beauty and the winsomeness of the book which bears his name. (For further outline see Study VIII.)

4. **The Gospel of John.**—The Gospel of John stands by itself. It is later than the other three Gospels, and has a different aim. It partakes more of the nature of an argument than of a biography, and the author's aim is distinctly set forth at the conclusion. John 20:30, 31. (The twenty-first chapter is an appendix.) The language of this Gospel is simple and childlike, but it is the profoundest of the four Gospels and is interested in universal principles and religious truths rather than in historical facts. "John," says Clement of Alexandria, (A.D. 200), "having observed that the bodily things (*i. e.*, the bare historic facts) had been sufficiently set forth by the earlier Gospels . . . produced a spiritual (*i. e.*, an allegorical) Gospel."

The book was written toward the end of the first century and has been accredited to John the Apostle. (For further outline see Study IX.)

CONTEMPORARY TESTIMONY

It is not to be wondered at that contemporary literature almost overlooks the life and work of Jesus. The world is always looking for the spectacular and Jesus introduced the spiritual.

"They were looking for a King,
To slay their foes and lift them high.
And lo! a little baby thing
That made a woman cry."

Nevertheless there is not wanting testimony to the reality of the Gospel history. A few references are all that can be given here. Josephus, who was born at Jerusalem, A.D. 37, in his Antiquities, bears witness to the death of "James, the brother of Jesus, the so-called Messiah." Tacitus, the Roman historian, who wrote about A.D. 115, testifies that Nero falsely accused those who were commonly called Christians for the burning of Rome, and says, "The founder of that name, Christus, had been put to death by the procurator Pontius Pilate in the reign of Tiberius." In A.D. 112, in a letter to Trajan, the Roman emperor, Pliny, the governor of Bithynia, in speaking of the Christians, describes them as those who assemble on a fixed day before daybreak and sing responsively "a hymn to Christ as to a god." These references, apart from the Gospels, are sufficient to establish the place of Christ in history.

DISCOVERED SYMBOLS AND SAYINGS

Marvelous testimony comes from the catacombs, the sleeping place of more than 174,000 early Christians. Among the ten thousand inscriptions discovered, the phrase, "In Christ," is constantly found. Among the symbols treated are, "The Good Shepherd," "The Birth of Christ," "The Wise Men," "The Saviour," "The Baptism," "The Lord's Supper." Many of the parables and miracles of Jesus are set forth in picture form.

Sayings accredited to Jesus, not found in the New Testament, have been discovered. Alexander Duff, the missionary, found over a gateway in India, the words in Arabic, "Jesus, on whom be peace, has said, 'The world is merely a bridge; you are to pass over it and not to build your dwellings on it.'" In more recent years other so-

called sayings have been brought to light. "Wherever they are . . . and there is one alone, I am with him." "Raise the stone and thou shalt find me; cleave the wood and there am I." "He who wonders shall reign, and who reigns shall rest." "Except you fast to the world, you shall in no wise find the Kingdom of God." While they add nothing new to the teaching of Jesus they are interesting and testify to his life and influence.

LITERATURE NON-BIBLICAL

It was inevitable that around the character and life of Jesus a vast amount of conjectural literature should gather. It is possible here merely to mention some of these twenty-five so-called gospels. "The Gospel of Hebrews" dates back to the second century. "The Gospel of Peter," discovered in 1886, tells the story of the death of Jesus and his resurrection. "The Gospel of the Egyptians" dates perhaps from A.D. 200 and was well known among the Christians of Egypt. Later attempts at writing the life of Christ are more fanciful and are termed "The Apocryphal Gospels." These include "The Gospel of James," "The Arabic Gospel," "The Gospel of Thomas," "The Passion of Mary," "The Book of Mary," "The Acts of Pilate." They have no historical value save the testimony they bear to the marvelous influence of Jesus upon the thought of the world. To read them is to discover the great gulf that divides them from the simplicity of the four Gospels.

REFERENCES OUTSIDE THE GOSPELS

While the four Gospels contain all there is of value bearing upon the life of Christ, there are other important references which must not be overlooked.

1. **In the New Testament.**—Paul in The Acts, ch. 20: 35, gives us one of Jesus' sayings. In his sermons Peter incorporates much of the teaching of Jesus. In Paul's epistles eloquent testimony is borne to his mission and message, and the book of Revelation proclaims him "the Alpha and the Omega." Rev. 22: 13.

2. **In the Church Fathers.**—While little information is added in the writings of the great leaders of the early Church, many of the sayings and events found in the four Gospels are repeated and confirmed.

THE PORTRAIT OF CHRIST

Very early in the history of the Church, the individuality of the four Gospels was set forth under four striking symbols. Matthew's Gospel was represented by a "Man," Mark's by a "Lion," Luke's by an "Ox," and John's by an "Eagle"—the man representing sympathy, the lion strength, the ox sacrifice, and the eagle aspiration. Whatever may have been the origin of this symbolism, the fact, at least, is clear that while we have four life-size portraits, together they reveal the unity of the character of the man, Christ Jesus. "The portrait before one is a reality. The history may be a thing of the past; the Gospels may have their origin in obscurity, but the portrait is a fact of to-day" (Matheson).

BOOKS FOR REFERENCE

RHEES.—"The Life of Jesus of Nazareth." Ch. II.
KENT.—"The Life and Teaching of Jesus." Pp. 1–33.
DAVIS.—"A Dictionary of the Bible." Article on "Gospel."

SUGGESTIONS FOR FURTHER STUDY

1. Why did not Jesus himself commit his teaching to writing?
2. Apart from the four Gospels what should we know of the life of Christ from the rest of the New Testament?
3. Try to obtain a clear conception of the difference between the Gospel of John and the Synoptic Gospels.

CLASS QUESTIONS

1. Why were not the Gospels written earlier?
2. What is meant by the Synoptic Gospels?
3. Characterize each of the four Gospels.
4. What contemporary testimony to Jesus do we possess?
5. What testimony to Jesus is found in the catacombs?
6. Repeat some of the recently discovered sayings accredited to Jesus.
7. Name some of the non-Biblical gospels, and show how they differ from the four Gospels.

STUDY III

THE DEVELOPMENT OF THE LIFE OF CHRIST

PART I: TO THE FEEDING OF THE FIVE THOUSAND

When we speak of the life of Christ we mean of course the thirty-three years of his earthly manifestation. The Gospel of John asserts that his life did not begin at his birth. "In the beginning was the Word." John 1:1. Jesus, himself, suggests this same truth when he says, "I am come," "I came." On the other hand the life of our Lord did not end at his death. He "was carried up into heaven." Luke 24:51. He is the living Christ.

"Warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

THE METHOD

The purpose of this chapter and the following chapter is to outline briefly the life of our Lord. This chapter will carry us to the end of the second year of his public ministry. The feeding of the five thousand, recorded in all the four Gospels, serves as a mark of time dividing the second and the third years of his public ministry. Matt. 14:13–23; Mark 6:30–46; Luke 9:10–17; John 6:1–15.

THE OUTLINE

A simple and comprehensive outline of the life of our Lord will enable us to group our material, to master the historical relations, and to retain the facts in memory.

I. The wondrous birth.
II. The years of preparation.
III. The acceptance of his mission.
IV. The preliminary period of his public ministry.
V. The first active period of his public ministry.

VI. The middle active period of his public ministry.
VII. The final active period of his public ministry.
VIII. The Passion week.
IX. The resurrection and ascension.

This chapter deals with five of these sections.

I. The Wondrous Birth

The Time.—Probably December, 5 B.C.

The Place.—Bethlehem of Judea.

The Record.—Matt. 1 : 1 to 2:23; Luke 1 : 1 to 2:39; John 1 : 1–18.

The Bible record should be carefully read and the simplicity of its outline followed. Genealogical tables tracing the ancestry of Jesus are given in Matthew and Luke. Matthew traces Jesus' ancestry back to Abraham; Luke traces it back to "Adam, the son of God." The Gospel narrative may be outlined as follows:

1. **The annunciation.**—At their homes in Nazareth both Mary and Joseph were supernaturally informed of the manner and the purpose of the birth of Jesus. The narrative also relates the birth of John, the forerunner.

2. **The nativity.**—Jesus was born in Bethlehem of Judea, whither Joseph and Mary had gone to enroll themselves in their own tribe, the tribe of David, in accordance with the Roman decree.

3. **The adoration.**—The stable and the manger cradle became the center of the world's worship. The shepherds who had heard the song of the angels came thither to wonder and adore. The Wise Men from the East came with their gifts and their gold to lay at his feet.

4. **The presentation.**—When eight days old, in accordance with the Jewish law, the child was taken to the Temple and received the name of Jesus. A month later he was presented in the Temple for dedication according to the rites of the Jewish religion and was received and acknowledged there by Simeon as

> "A light for revelation to the Gentiles,
> And the glory of thy people Israel."

5. **The flight.**—The Wise Men, warned of God, returned not to Herod, the king, and Herod who feared for his throne ordered the

massacre of children under two years. Being warned in a dream, Joseph and Mary took the young child and fled into Egypt. Later, guided by God they returned to their home in Nazareth.

II. The Years of Preparation

The Place.—Jesus' home at Nazareth.

The Record.—Matt. 2:23; Luke 2:39–52.

This period has been called "the silent years." The silence is broken only by the incident of Jesus' visit to Jerusalem when he was twelve years old. The record bears eloquent testimony to his filial loyalty and his serious preparation for his life's work. His education followed the course of all Jewish children and his childhood was natural and normal. The visit to the Temple reveals to us the mystery of his person and anticipates his spiritual mission.

III. The Acceptance of His Mission

The Places.—Jordan and the wilderness.

The Record.—Matt. 3:1 to 4:11; Mark 1:1–13; Luke 3:1 to 4:13.

After eighteen years of silence Jesus stepped forth ready for his life work. He had been preparing himself for thirty years and his ministry was finished in three.

1. **The ministry of John.**—John's life was linked with that of Jesus, and after thirty years of preparation, he came forth to herald the coming of the Messiah. He called the nations to repentance and testified to the claim of Jesus.

2. **The baptism.**—Among those who came to receive baptism at John's hands was Jesus. At his baptism he was openly acknowledged, came into possession of the Spirit of God in his fullness, and accepted the divine call.

3. **The temptation.**—Conscious of his divine mission Jesus was led by the Spirit into the wilderness, and faced, in a threefold temptation, the responsibility which power always brings, choosing the path of service and sacrifice that at last led to the cross.

IV. The Preliminary Period of His Public Ministry

The Places.—Judea mainly, but also Galilee.

The Time.—Winter, A.D. 26, to near passover, A.D. 27.

The Record.—John 1 : 1 to 4 : 54.

Principal Events.—(1) The witness of John to Jesus. (2) The first disciples. (3) The first miracle. (4) First cleansing of the Temple. (5) Nicodemus. (6) Witness of John. (7) The Samaritan woman. (8) The nobleman's son. (9) Rejection at Nazareth.

Teaching Conclusions.—1. Notice that Jesus' earliest public ministry was carried on in Judea and is recorded only in John's Gospel.

2. John shows us how Jesus lingered in the atmosphere of the Baptist and gradually gained his disciples from among John's followers.

3. Jesus still made Nazareth his home, and the marriage at Cana belonged to his private and family relationships. The first miracle grew out of a natural, normal situation.

4. The cleansing of the Temple was his first public challenge to Judaism. "Destroy this temple, and in three days I will raise it up." John 2 : 19.

V. The First Active Period of His Public Ministry

The Places.—Galilee, but also Jerusalem.

The Time.—From Pentecost A.D. 27 to before passover A.D. 28.

The Record.—Matt. 4 : 12 to 14 : 12; Mark 1 : 14 to 6 : 29; Luke 4 : 14 to 9 : 9; John, ch. 5.

Principal Events.—(1) The call of four disciples. (2) A day of miracles at Capernaum. (3) The paralytic. (4) Call of Matthew. (5) Pool of Bethesda. (6) Disciples plucking grain. (7) Man with withered hand. (8) The Twelve. (9) Sermon on the Mount. (10) The centurion. (11) Widow of Nain. (12) The Baptist's message. (13) Simon the Pharisee. (14) Parables by sea. (15) Stilling the tempest. (16) The demoniac. (17) Jairus' daughter. (18) The blind men. (19) Second rejection at Nazareth. (20) Mission of the Twelve. (21) Death of John the Baptist.

Teaching Conclusions.—1. Notice the importance Jesus placed upon the choice and training of the Twelve. First of all Jesus selected his leaders. He chose them not for their social standing but for their moral fitness.

2. Jesus emphasized "the kingdom." He gradually made clear the difference between his Gospel of the Kingdom and that proclaimed by the Baptist. "The kingdom of God is within you."

3. This period is rich in miracles as signs of Messianic authority. They are not merely wonders but revelations and signs revealing the truth, the mercy, and the love of God.

4. The enthusiasm of the people for Jesus knew no bounds. They were ready to make him a king, but he was not deceived and popularity did not lead him from his chosen path. On the other hand the Pharisees grew more and more bitter toward him, criticized and opposed him, and hoped for his overthrow.

5. Jesus was reticent about himself. The truth concerning his person and word dawned gradually as he revealed himself. He did not force himself or his claim, but likened himself to a sower who sows good seed and expects the harvest. By and by the veil will be lifted and he will stand revealed.

Summary.—The three years of Jesus' public ministry have been named, The Year of Obscurity, The Year of Popularity, The Year of Opposition. The feeding of the five thousand marks the height of his popularity, for then the people came "by force, to make him a king." John 6 : 15.

Thus the issue was clearly defined. Jesus had in his teaching and his life set forth the principles of his Kingdom and the nature of his gospel. His was a Kingdom of love and truth, and not of emperors and kings. When he refused to satisfy the longings of the people for a gospel of physical well-being and political revolution, they were disillusioned and turned from him in despair. They accepted the bread that perisheth and refused the Bread of life. John 6 : 27–35.

Disappointed with the outcome Jesus welcomed the crisis. The truth was making headway and the people were at last conscious of the inevitableness of their choice. The cross had already begun to throw its shadow over his path and from this time on Jesus withdrew into semiprivacy. He henceforth became the teacher of his disciples rather than the preacher to the multitudes. He began in a real sense the training of the Twelve.

The popularity of Jesus reacted also upon the leaders of the people. Luke tells us that Herod sought to kill him. Luke 13 : 31. Jesus sought safety for himself and his cause in quieter places than Galilee could provide. Before he left his "own" he poured out his heart in love and sorrow over the destiny of the cities that had welcomed and then

rejected him. Matt. 11:20–24. The Fourth Gospel sums up the result of his appeal in a few short graphic words, "He came unto his own, and they that were his own received him not." John 1:11.

BOOKS FOR REFERENCE

STEVENS and BURTON.—"A Harmony of the Gospel for Historical Study."
STALKER.—"The Life of Christ." Chs. III, IV, V.
BIBLE DICTIONARIES.—Article on "Jesus Christ."
RHEES.—"The Life of Jesus of Nazareth." Sections 45–149.

SUGGESTIONS FOR FURTHER STUDY

1. What is meant by the Kingdom of God?
2. What is a miracle?
3. Why did Jesus speak in parables?
4. Why did Jesus place the emphasis upon the training of the Twelve?

CLASS QUESTIONS

1. What mark of time is given in the feeding of the five thousand?
2. Give in outline the main periods of the life of Christ.
3. What events are connected with the birth of Jesus?
4. What education did Jesus receive in Nazareth, and under whom?
5. Why did Jesus submit to baptism which symbolized repentance?
6. Why did the temptation follow the baptism so quickly?
7. What conclusions can be drawn from the preliminary ministry of Jesus in Judea?
8. Review the conclusions drawn from the first active period of his ministry.

STUDY IV

THE DEVELOPMENT OF THE LIFE OF CHRIST

PART II: FROM THE FEEDING OF THE FIVE THOUSAND TO THE ASCENSION

We continue our study of the progress and development of the life of Christ. We are to analyze here the events and teachings connected with the last year of his ministry. We have already seen that Jesus, up to this time, has presented the main teachings of his gospel. The seed has been sown, the harvest is now to ripen. "It was not an accident that Christianity is the religion of the Crucified. The cross is but the culminating expression of the spirit which was characteristic of it throughout. Its peculiar note is victory through suffering" (Sanday). We conclude the outline given in the last chapter.

VI. The Middle Active Period of His Public Ministry

The Places.—Galilee and the north country.

The Time.—Passover to feast of tabernacles, A.D. 28.

The Record.—Matt. 14:13 to 18:35; Mark 6:30 to 9:50; Luke 9:10–50; John, ch. 6.

Principal Events.—(1) Feeding of five thousand. (2) Walking on water. (3) Bread of Life discourse. (4) Unwashed hands. (5) Tyre and Sidon. (6) Decapolis. (7) The four thousand. (8) Blind man. (9) Peter's confession. (10) Transfiguration. (11) Demoniac boy. (12) Shekel in fish's mouth. (13) Discourse on humility.

Teaching Conclusions.—1. After the feeding of the five thousand the enthusiasm of the people reached its climax. They wished to take Jesus immediately and make him their king. Jesus, however, realizing their misinterpretation of his purposes, escaped from them. From this point the people fell away; they were disappointed. Jesus was satisfied for he would not win a following that would be disillusioned by false hopes.

2. The opposition of the Pharisees became open antagonism and Jesus openly denounced them and their purposes.

3. In Peter's great confession, Matt. 16:13–20, the faith of the disciples found its first expression. At last Jesus was able to create in one man a true faith. On this living faith Jesus built the Church.

4. Jesus accepted the disciples' faith and led them on to a truer understanding. In the transfiguration his glory was manifested to them and his own death disclosed to himself.

5. This period becomes as it were the "Great Divide" in the life of Jesus. The great confession and the transfiguration are followed by the conscious acceptance of the cross.

VII. The Final Active Period of His Public Ministry

The Places.—Judea and Perea.

The Time.—The last six months of Jesus' life.

The Record.—Matt. 19:1 to 20:34; Mark, ch. 10; Luke 9:51 to 19:28; John 7:11–52.

Principal Events.—(1) The feast of tabernacles. (2) The condemned woman. (3) The discourse on the Light of the world. (4) The mission of the Seventy. (5) The Good Samaritan. (6) Feast of dedication. (7) Woes against Pharisees. (8) Woman healed on Sabbath. (9) Warning against Herod. (10) Pharisee's supper. (11) Parables of Lost Sheep, Lost Coin, Prodigal Son. (12) Parables of warning. (13) Lazarus. (14) Ten Lepers. (15) Parable of Pharisee and Publican. (16) Divorce. (17) Little children. (18) Rich young ruler. (19) Ambition of James and John. (20) Blind man. (21) Zacchæus. (22) Anointing at Bethany.

Teaching Conclusions.—1. The intimate description of what takes place during these momentous days we owe chiefly to John's Gospel.

2. The emphasis in this period changes from the Kingdom to the person of the King. The teaching is overshadowed by the Teacher and the truth by life.

3. We see clearly that Jesus' death is not accidental. He knew what would take place at Jerusalem. "At the end of the avenue stood a cross, and the Saviour of men walked up to it as if it had been a crown."

VIII. The Passion Week

The Places.—Jerusalem and Bethany.

The Time.—Passover, A.D. 29.

The Record.—Matt. 21 : 1 to 27 : 66; Mark 11 : 1 to 15 : 47; Luke 19 : 29 to 23 : 56; John 12 : 12 to 19 : 42.

The Week's Events.—**Sunday,** The Day of Triumph: the triumphal entry. **Monday,** The Day of Authority: the barren fig tree; cleansing of the Temple. **Tuesday,** The Day of Conflict: the fig tree withered; parables of Two Sons and Wicked Husbandman, Marriage of the King's Son; three questions about tribute, resurrection, and the Commandments; woes against Pharisees; widow's two mites; the Greeks; prediction concerning the Temple; discourse about the end of the world; parables of Ten Virgins and Talents; conspiracy of Judas. **Wednesday,** The Day of Retirement: no record. **Thursday,** The Day of Fellowship: The Last Supper; Christ's farewell. **Friday,** The Day of Suffering: Gethsemane; the arrest; the trial; the crucifixion; the burial. **Saturday,** The Day of Silence: The watch at the tomb.

Teaching Conclusions.—1. It is interesting to note that about sixty per cent of all the writing of the four Gospels belongs to the closing year and nearly fifty per cent to ten days. Nearly a third of John's Gospel deals with the last twenty-four hours of Jesus' life. The important teaching in the life of Jesus must surely be his death and resurrection.

2. Jesus' death was his own doing. No man took his life from him. He had "power to lay it down," and "power to take it again." He "loved me and gave himself up for me." Gal. 2 : 20.

3. There runs through the record the sure sense of victory. Jesus will rise from the dead. He will come again. The Lord's Supper is to be observed "till he come." I Cor. 11 : 26.

IX. The Resurrection and Ascension

The Time.—From Easter to the ascension, forty days.

The Record.—Matt., ch. 28; Mark, ch. 16; Luke, ch. 24; John, chs. 20, 21.

Principal Events.—(1) The women's visit. (2) The visit of Peter and John. (3) Appearance to Mary Magdalene. (4) Appearance to

the women. (5) Report of the guard. (6) Appearance to Peter. (7) The walk to Emmaus. (8) Appearance to ten disciples. (9) Appearance to disciples and Thomas. (10) Appearance to seven disciples in Galilee. (11) Appearance to many disciples on the mountain. (12) The ascension. (13) Conclusion of John's Gospel.

Teaching Conclusions.—1. The Christian Church was born on Easter Day. The faith of the disciples became a reality when the resurrection became a fact.

2. Christ lingered on earth long enough to reveal the truth of his resurrection.

3. His ascension was his return to the right hand of power, the Saviour and Redeemer of men.

Summary.—1. One fact stands out preëminently in the development of Christ's life and work, namely, the certainty of the cross. Steadfastly he "set his face to go to Jerusalem." Luke 9:51. During this last year of his ministry he announced his coming death: (a) After Peter's great confession, Mark 8:31; (b) After the transfiguration, Mark 9:31; (c) On his way up to Jerusalem the last time. Mark 10:32–34. He knew there was nothing accidental about the cross. It lay at the end of the path, the path he had voluntarily chosen. The institution of the Lord's Supper shortly before his death revealed his knowledge and his interpretation of his death.

2. A second fact must be evident to all who read closely the record of this last year. Death to Jesus was the gate of life. When he spoke of his death he went right on to speak of his resurrection. The words of Jesus about the Good Shepherd, John 10:1–18, throw light upon the consciousness of Jesus. "The good shepherd layeth down his life for the sheep." The complete Gospel contains the combined message: "Jesus died and rose again."

3. The last year of Christ's public ministry was largely given up to the training of his twelve disciples. This fact casts light upon the true method of organizing the Church for the winning of the world. Christ's method was educational. He sought to train leaders. It further interprets to us Jesus' conception of religion. Religion is life. He chose his disciples "that they might be with him." Jesus wrote no book and formulated no system of doctrine. He imparted his life and spirit to his followers, and his Spirit has conquered the world.

4. When the Gospels close the last note is the note of joy. The disciples returned to Jerusalem "with great joy." Luke 24 : 52. The Christ of history became the Christ of experience and Jesus of Nazareth the living Lord. Years after Paul interpreted the fact of the ascension in his epistle to the Ephesians. Christ "ascended far above all the heavens, that he might fill all things." Eph. 4 : 8–10. The work of the Holy Spirit is the continuation of what Jesus "began both to do and to teach." Acts 1 : 1. Jesus Christ still continues his work. "The work of the present age of human history is the accomplishment of the ends for which Christ came; in Christ therefore God is conducting human history" (Clarke). We, too, take up the words of the Te Deum, the great hymn of the early Church, and sing:

"Thou art the King of Glory O Christ.
Thou art the everlasting Son of the Father."

BOOKS FOR REFERENCE

RHEES.—"The Life of Jesus of Nazareth." Sections 150–222.
STALKER.—"The Life of Christ." Chs. VI, VII.
BIBLE DICTIONARIES.—Article on "Jesus Christ."
STEVENS and BURTON.—"A Harmony of the Gospels for Historical Study."

SUGGESTIONS FOR FURTHER STUDY

1. Gather the references Jesus makes to his own death.
2. Account for the lack of faith of the disciples after the cross.
3. Account for the character and conduct of Judas.
4. Is there a development in the mind of Jesus himself concerning his own life and work?

CLASS QUESTIONS

1. Outline the events of the life of Christ.
2. Why were the people disappointed in Jesus?
3. Why did Jesus refuse to be made a king?
4. Account for the antagonism of the scribes and Pharisees.
5. Why did Jesus consider Peter's great confession so important?
6. Show that the writers of the Gospels placed the emphasis upon the death of Christ.
7. Explain the statement, "Jesus' death was not accidental."
8. What explanations were given to account for the resurrection of Jesus?
9. Where is Jesus now?

STUDY V

THE LIFE OF CHRIST AS TEACHING MATERIAL

Jesus was the great Teacher. "We know that thou art a teacher come from God." John 3:2. Even his enemies admitted his superior claim to be a teacher. "He taught . . . as one having authority." Matt. 7:29. Jesus, however, is more than a teacher. He is the Truth. He not only suggests the method but provides the message. His words are "spirit, and are life." John 6:63. He is more than Truth. He is the Way and the Life. He himself is so much greater than what he says. His teaching is consequently informal, casual, and his pulpit is wherever he is: by the seaside, in the street, among the hills, at the table, in the synagogue. He leads men into the presence of God and brings them into life abundant. The question of Peter, "Lord, to whom shall we go?" receives still the same response, "Thou hast the words of eternal life."

The purpose of this chapter is to suggest how the four Gospels may be used for teaching purposes.

BIOGRAPHY

Biography is always fascinating, and nowhere in the world is there such a vivid portrayal of human life and character as in the four Gospels. In a certain sense the life of Christ can never be written, but those who love him never weary of following his earthly footsteps. His life opens up great avenues of human interest.

The material already given in studies III and IV is of first and fundamental importance.

The life of Christ is not isolated from human history, but is set down among the lives of men. To understand Jesus we must know the circumstances and times in which he lived, his relation to the Old Testament, to the religion of his day, and to the policies and movements of the government under which he lived.

Jesus lived his life in a small world. To understand the atmosphere in which he lived we should know something of the lay of the

land, the scenery that met his eyes, the type of people he lived with, the climate, lakes, and rivers, the commerce and trade that touched his life.

We should be able to answer the question, "How knoweth this man letters, having never learned?" John 7 : 15. His knowledge of the Old Testament Scriptures, his understanding of life, and his love of nature must be appreciated.

AUTOBIOGRAPHY

There is in the four Gospels also a wealth of autobiography. What has been called "the inner life of Jesus" supplies us with material of great importance. What did Jesus think about himself? What did he say of himself, and what personal claims did he make? A few suggestions may be helpful.

1. **He claimed a unique relationship with God.**—He said that he was "the Son of God." "I and the Father are one." "He that hath seen me hath seen the Father."

2. **He claimed to be without sin.**—"Which of you convicteth me of sin?" He never prayed for forgiveness.

3. **He claimed to be the Saviour.**—"The good shepherd layeth down his life for the sheep." He "came not to be ministered unto, but to minister, and to give his life a ransom for many."

HIS INFLUENCE ON OTHERS

The life of Christ touched other lives. The four Gospels are crowded with valuable teaching material concerning the people he touched in daily life: John the Baptist; the twelve apostles, especially Peter, Judas, James, John, Thomas, Matthew, and Andrew; Nicodemus; his mother; Herod; Mary Magdalene; Pilate; Mary; Martha.

There is also much suggestive material relating to his influence on groups of men: The Shepherds; the Wise Men; the three disciples, Peter, James, and John; the women who ministered to him; the Pharisees; the multitude; his own family.

HIS ACTIONS

Emerson's saying, "What you do thunders so loud, I cannot hear what you say," receives an unusual interpretation in the life of Christ.

If actions speak louder than words, we may well listen to what Jesus does.

1. **His attitude toward others.**—Little children; women; his enemies; his friends; the poor.

2. **His private life.**—His habit of prayer; his love of nature; his simple life.

3. **His miracles.**—A miracle is after all "a parable in action." The miracles revealed Jesus at work and bear testimony to his attitude toward men and life. John called Jesus' miracles "signs." If you follow through the miracles in John's Gospel you will find that each has a moral meaning and an ethical message.

IMAGERY

Jesus' life and teaching are full of windows through which one looks out on life.

1. **His illustrations.**—The physician; the old garment; the new wine; the porter; the thief; the king going forth to war; the tower.

2. **His similes.**—A little child; sheep in the midst of wolves; a hen gathering her chickens; whited sepulchers; salt; a narrow gate; sheep's clothing; a yoke; lamps burning; bread of life; water of life; vine and branches; grain of wheat.

PREACHING

The Gospels give us striking evidence of the character of Christ's continued discourses. Matthew records the Sermon on the Mount, and also Jesus' commission to the Twelve, as well as other discourses. John, too, gives us several remarkable discourses, *e. g.*, "The Bread of Life," "The Light of the World," "The Vine and the Branches."

The Teacher and His Method

Jesus' method has a charm all its own and a variety that fascinates. He pours his material into beautiful molds and paints word pictures that all men can see. What Henry Drummond said of preaching is equally true of teaching—"It is not our business to prove things but to make men see things." Let us try to catch the secret of the Master's method.

1. **He studied the value of words.**—His speech is simplicity itself. He taught "in the speech a mother speaks to her child."

2. **He put his thought into words that memory could hold.**—Many of his words have become proverbs.

3. **He sought for the quality of surprise.**—Many of his sayings seem on the surface contradictory and paradoxical. "Whosoever shall lose his life . . . shall find it." "Blessed are the poor in spirit." "He that is not with me is against me." "He that is not against you is for you."

4. **He used parables.**—He put his thought into the form of a story. A parable has really one main lesson: "The kingdom of heaven is like." This was Jesus' supreme art. The parables have been variously classified. Dr. Bruce uses this division:

(a) Theoretic parables, *e. g.*, of the Sower, the Tares, the Treasure, the Leaven, the Unjust Judge, the Talents.

(b) Parables of grace, *e. g.*, of the Lost Sheep, the Lost Coin, the Lost Son, the Good Samaritan, Dives and Lazarus.

(c) Parables of judgment, *e. g.*, of the Two Sons, the Wicked Husbandman, the Ten Virgins.

Jesus knew that "teaching is not telling." We, too, must as Browning says, "make truth look true."

The Teacher and His Message

One may have a form of words without a message. Jesus had both. Like a current that carves its own course through the hills, so Jesus' thought ran out into molds that have preserved it for us. He crystallized his teaching into what is called "The Golden Rule." He enunciated two great principles: (1) The Fatherhood of God. (2) The Brotherhood of Man.

The teaching of Jesus explained and interpreted has filled many volumes. A few suggestions are here given concerning the material at our disposal.

1. **His teaching about God.**—Jesus assumed the existence of God. He taught that God is a Spirit, John 4 : 24; God is Light, John 9 : 5; God is Love, John 3 : 16; God is Life, John 14 : 6. In a word, God is our Father. Matt. 7 : 11.

2. **His teaching about man.**—Matt. 16 : 26; 12 : 12. He taught

the infinite value of the individual, the havoc wrought by sin, the need of salvation, the brotherhood of all men. The three parables in Luke, chapter 15, possess invaluable teaching.

3. **His teaching about the Kingdom.**—Matthew calls Jesus' teaching "the gospel of the kingdom." Jesus asked us to pray, "Thy kingdom come." This kingdom is the reign of God in the hearts of men. It is a spiritual kingdom. "The kingdom of God is within you." The material connected with the subject is extensive and interesting.

4. **His teaching about prayer.**—The disciples asked him to teach them to pray. Luke 11:1–13. He gave them a model prayer. His was a wonderful prayer life, both for himself and for others.

5. **His teaching about forgiveness.**—He commanded men to forgive even their enemies, Mark 11:25, and made divine forgiveness dependent upon a forgiving spirit. His teaching on this subject is revolutionizing.

6. **His teaching about social service.**—He defined the duty of service in such parables as the Good Samaritan and the Lost Sheep. He included all men of all races in his plans, and out of his teaching has grown the foreign mission program of the Christian Church.

7. **His teaching about ethics.**—There is material for teaching in his words and attitude concerning (1) the family; (2) the State; (3) the Church; (4) business. He has practical guidance to give as to (1) wealth; (2) poverty; (3) worry; (4) humility; (5) friendship; (6) work; (7) happiness.

8. **His teaching about doctrine.**—Apart from the great doctrines of God, Jesus lifts the veil concerning (1) his own death; (2) the resurrection; (3) his second coming; (4) the judgment; (5) the immortal hope.

The Teacher and His Mission

A word frequently on the lips of Jesus, used of himself, is the word "Come." "The Son of man came to seek and to save that which was lost." "I am not come to call the righteous but sinners to repentance." It involves a fixed purpose. His name was called Jesus, Saviour. He came to do what he did. He came to die, and around his death the teaching of the gospel centers. The shadow of the

cross lies across all his life. His death was more than martyrdom; it was a sacrificial service, an atonement. Luke 12:49, 50; Mark 10:45. The institution of the Lord's Supper symbolizes this redemptive work of Jesus. Certainly his death occupied a large place in his own thoughts. His resurrection was the divine seal upon his claim and the pledge of his divine power. His ascension released his Spirit that he might fill all things and carry on the work he came to do. He asserted confidently that he would return a second time. While it is true that he comes by his Spirit into the hearts of men, and in great crises and movements of human history, it still remains for him to come a second time apart from sin unto salvation.

BOOKS FOR REFERENCE

SPEER.—"The Man Christ Jesus."
FOSDICK.—"The Manhood of the Master."
STALKER.—"The Life of Christ."
RHEES.—"The Life of Jesus of Nazareth."
Books that deal with the parables, the miracles, the teaching of Jesus.

SUGGESTIONS FOR FURTHER STUDY

1. The impossibility of writing a true life of Christ.
2. The importance of Jesus' opinion of himself.
3. The teaching of Jesus and the finding of modern pedagogy.

CLASS QUESTIONS

1. Why is Jesus different from all other teachers?
2. What teaching material is presented to us in the life of Christ viewed as biography?
3. In what sense do the four Gospels contain autobiography?
4. Was the influence of Jesus upon people always the same?
5. What is the teaching value of a parable?
6. How can the miracles be called parables in action?
7. Summarize the teaching of Jesus concerning God, man, sin, salvation, prayer, and social service.
8. How is the work of the Holy Spirit related to the life of Jesus?

STUDY VI

HOW TO TEACH THE LIFE OF CHRIST TO LITTLE CHILDREN

By "little children" we mean boys and girls up to the age of nine, the period of early and middle childhood, including children enrolled in the graded system of the Sunday school in the Beginners and Primary departments. In this study it is taken for granted that the pedagogical principles based upon child psychology have been mastered.

The briefest of outlines must suffice here. While there is a distinctive difference between the children of the Beginners and the Primary grades, a few common characteristics are plainly evident: (1) **Imagination:** A vivid imagination is the priceless possession of childhood. (2) **Curiosity:** The instinct for knowledge is very marked. (3) **Imitation:** The little child's creed is personal. (4) **Suggestion:** Action follows close upon what is seen and heard.

One thing, the great thing all little children have in common, is the liking for a story. This is the story-telling age, and a good story well told and told often, meets in the truest way the pedagogical requirements for the teaching of little children—imagination, curiosity, dramatic action, and suggestibility. The life of Christ furnishes us with the fullest and most satisfactory material for the religious education of little children.

STORIES ABOUT JESUS HIMSELF

"The chief reason," says Anna Buchland, "why some people cannot tell stories is because they have no story to tell." What a wonderful story there is to tell about Jesus! For two thousand years little children have been hearing it in song and sermon, in rime and picture, with unfailing interest. A good story-teller could make the whole life of Christ of interest to little children. There are, however, stories within the story which are of peculiar worth to children of the Primary and Beginners grades.

1. **Stories about Jesus' birth.**—The words of Luther's hymn have attracted the children of every land.

"Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head;
The stars in the bright sky looked down where he lay—
The little Lord Jesus asleep on the hay."

(a) The story of the birth of Jesus. Matt. 1:18–25; Luke 2:1–7.
(b) The angels and the shepherds. Luke 2:8–20.
(c) The Wise Men from the East. Matt. 2:1–12.
(d) The flight into Egypt. Matt. 2:13–23.

2. **Stories about his childhood.**—While it is true that the Gospel narratives are very brief, the atmosphere and general situation surrounding the childhood of other Jewish children of that period may be used in making the childhood of Jesus real.

(a) The childhood at Nazareth. Matt. 2:23; Luke 2:39, 40.
(b) The visit to Jerusalem. Luke 2:41–50.
(c) The carpenter shop. Matt. 13:55; Mark 6:3.

3. **Stories about his life.**—Remembering that the instinct of imitation and power of suggestion are the moral motives of childhood, the grandeur and beauty of Jesus' life should be made very clear and appealing. A few incidents in his life may well be emphasized.

(a) His power. The cleansing of the Temple. John 2:13–22.
(b) His glory. The transfiguration. Matt. 17:1–13; Mark 9:2–13; Luke 9:28–36.
(c) His love. The story of Zacchæus. Luke 19:1–10.
(d) His prayer life. His habit of prayer, Luke 6:12; teaching his disciples, Matt. 6:9–13.

4. **Stories about his death and resurrection.**—Jesus never spoke of his death apart from his resurrection. He never spoke of the cross without the Easter hope. The disciples were just little children and Jesus' method may well be our method. Children are lovers of justice and moral righteousness. In the end truth triumphs. For this reason the emphasis, for children, should be placed upon the resurrection and the Easter victory.

(a) The story of Judas. Matt. 26:47–56; Mark 14:43–52; Luke 22:47–53; John 18:1–11.

(b) The story of Pilate. Matt. 27:11–31; Mark 15:1–20; Luke 23:1–25; John 18:28 to 19:16.

(c) The story of the resurrection. Matt. 28:1–10; Mark 16:1–11; Luke 23:56 to 24:12; John 20:1–18.

(d) The story of the Emmaus disciples. Mark 16:12–13; Luke 24:13–35.

(e) The appearance to disciples and Thomas. Mark 16:14; John 20:26–29.

(f) The ascension. Mark 16:19; Luke 24:44–53.

The story and messages of the death of Christ should be given to little children largely through the method of indirect suggestion. In this way the child makes, as it were, the great discovery for himself.

STORIES ABOUT JESUS AND LITTLE CHILDREN

There are a few very appealing stories of Jesus and little children.

1. **The childhood of John the Baptist.**—Luke 1:5–80.

2. **Jesus and the children.**—Matt. 19:13–15; Mark 10:13–16; Luke 18:15–17.

3. **The feeding of the five thousand.**—Matt. 14:13–23; Mark 6:30–46; Luke 9:10–17; John 6:1–15. The interest of this story for children centers in the person of the little lad whose lunch Jesus used to perform the miracle.

4. **The nobleman's son.**—John 4:46–54.

5. **The little daughter of Jairus.**—Matt. 9:18–26; Mark 5:21–43; Luke 8:40–56.

ILLUSTRATIONS AS PICTURE STORIES

We recall Henry Drummond's saying, "Our business is not to prove things but to make people see things." This was Jesus' purpose and aim.

1. **Illustrations from nature.**—The birds, Matt. 6:26; the flowers, Matt. 6:28; the trees, Matt. 7:16–20; Luke 6:43, 44.

2. **The house on the sand.**—Matt. 7:24–27; Luke 6:47–49.

3. **The physician.**—Matt. 9:12; Mark 2:17; Luke 5:31.

4. **The shepherd.**—John 10:1–18.

THE PARABLES AS TEACHING STORIES

The parable was Jesus' story method. The hidden meaning of many of the parables is beyond little children. The story, however, is often fascinating, and children should be left to draw their own conclusions. "I'm afraid you don't understand," said an anxious mother to her child. "Yes, mother," the child replied, "I'd understand if you wouldn't explain." With little children there is too little story and too much explanation.

1. **Parable of the Sower and the Seed.**—Matt. 13 : 1–23; Mark 4 : 1–12; Luke 8 : 4–10.
2. **Parable of the Hidden Treasure.**—Matt. 13 : 44.
3. **Parable of the Pearl of Great Price.**—Matt. 13 : 45, 46.
4. **Parable of the Mustard Seed.**—Matt. 13 : 31, 32.
5. **Parable of the Lost Sheep.**—Luke 15 : 1–7.
6. **Parable of the Lost Coin.**—Luke 15 : 8–10.
7. **Parable of the Selfish Neighbor.**—Luke 11 : 5–13.
8. **Parable of the Pharisee and the Publican.**—Luke 18 : 9–14.
9. **Parable of the Good Samaritan.**—Luke 10 : 25–37.

THE MIRACLES AS ACTION STORIES

The miracles have been called "parables in action." Children like the sense of wonder, and beautiful stories can be made from some of the miracles for even the youngest of children.

1. **The marriage at Cana.**—John 2 : 1–11.
2. **The stilling of the tempest.**—Mark 4 : 35–41.
3. **Jesus walking on the water.**—Matt. 14 : 22–33; Mark 6 : 45–53; John 6 : 16–21.
4. **The ten lepers.**—Luke 17 : 11–19.
5. **The man born blind.**—John 9 : 1–7.
6. **The paralytic.**—Matt. 9 : 2–8; Mark 2 : 1–12; Luke 5 : 18–26.

SOME SUGGESTIONS

1. In telling these stories there should be absolute faithfulness to detail. This requires time and thought and much study. The story itself should be thoroughly mastered and the setting of the story visualized.

2. The story itself should be the center of interest and should not be made the text of some other story.

3. Do not be afraid of repeating the story. Children like the familiar. They will teach the teacher fidelity to detail. The best story-tellers tell their stories over and over again. "I would rather be the children's story-teller," says Kate Douglas Wiggin, "than the queen's favorite or the king's counselor."

4. Secure all the help you can. There are many good stories of the life of Christ for children. Many beautiful and suggestive pictures and photographs can be secured. Stereopticon views can be readily obtained. A good life of Christ is a necessity.

5. The impression is the great thing about a good story. It creates an atmosphere in which prayer and praise follow naturally.

BOOKS FOR REFERENCE

WEIGLE.—"The Pupil and the Teacher." Chs. III, IV.
ST. JOHN.—"Stories and Story-Telling."
PHELPS.—"The Story of Jesus Christ."
RHEES.—"The Life of Jesus of Nazareth."

SUGGESTIONS FOR FURTHER STUDY

1. Why we separate children of the Beginners and Primary grades.
2. The essential elements in a good story.
3. The possibility of making a selection of material from the life of Christ adapted to little children. What changes would you make in the outline proposed in this chapter?
4. Write a children's story on the subject of the feeding of the five thousand.

CLASS QUESTIONS

1. What do you mean by the term "little children"?
2. What are the mental characteristics of little children?
3. What common appeal can be made to all little children?
4. Name the stories about Jesus himself which will appeal to children.
5. What stories have we in the Gospels concerning Jesus' relation to little children?
6. What is meant by speaking of illustrations as picture stories?
7. What parables do little children like?
8. What miracles appeal most to children? Why?
9. In telling the stories of the life of Jesus what preparation is necessary?

STUDY VII

HOW TO TEACH THE LIFE OF CHRIST TO JUNIORS

It is necessary to know the characteristics of the boys and girls between the ages of nine and twelve or, according to the new grouping, approved by The Sunday School Council, nine to eleven, inclusive, before we can know how best to present the life of Christ to Juniors.

1. **The formation of habit.**—The brain is maturing and the physical basis of character forming.

2. **Mental alertness.**—The child of this age is anxious to know and eager to read.

3. **The power of example.**—The awakening of hero worship. This is the age when children personalize their ideals. The hero of their choice may be worthy or unworthy.

4. **The power of memory.**—This is memory's "Golden Age."

If the liking for a story is common to children of the Beginners and Primary grades, the liking for a continued story, better known as history, is a common characteristic of Junior children. History, simply and beautifully told, without detail, has all the qualities demanded—action, heroism, idealism, reality, and intellectual interest. Keeping these things in mind we may proceed to outline for the Junior child a study of the life of Christ.

THE LIFE OF CHRIST AS HISTORY

The Graded System.—The International Graded Lessons for the Junior years give one fourth of the course to the teaching of the life of Christ. A section in the first year deals with the parables of Jesus. A section in the second year deals with incidents in the life of the Lord Jesus. A section of the fourth year takes up half the year with a study of the Gospel of Mark. The sense of sequence and continuity is sufficiently developed in the Junior child to permit of a general treatment of the life of Jesus—general enough to admit of continued and sustained interest.

Outline of Mark's Gospel.—The Gospel of Mark serves well the purpose of the Junior age. The following outline will be helpful:

1. The ministry of John the Baptist. Mark 1:1–8.
2. The baptism and temptation of Jesus. Mark 1:9–13.
3. The public preaching ministry. Mark 1:14 to 8:26.
   (a) First period, chs. 1:14 to 3:19.
   (b) Second period, chs. 3:20 to 4:34.
   (c) Third period, chs. 4:35 to 6:6.
   (d) Fourth period, chs. 6:7 to 7:23.
   (e) Fifth period, chs. 7:24 to 8:26.
4. The private preaching ministry. Mark 8:27 to 10:52.
   (a) Peter's great confession, chs. 8:27 to 9:1.
   (b) The transfiguration, ch. 9:2–29.
   (c) The last journey, chs. 9:30 to 10:52.
5. The ministry of judgment. Jerusalem. Mark, chs. 11–13.
6. The Passion and resurrection. Mark, chs. 14–16.

A Suggestion.—The movement of the life of Christ should not be lost in detail. Geographical detail should not be emphasized. The interest is in biography, not geography. Better omit detail and secure a living picture of Jesus. Junior children demand movement and action, and movement is characteristic of Mark's Gospel. His favorite word is "straightway." While there are only four parables, there are eighteen miracles recorded. Do not hesitate to review the history covered. Remember the motto, "Telling is not teaching."

THE HEROIC IN THE LIFE OF JESUS

All the world loves a hero. The heroic has too frequently been overlooked in the study of the life of Christ. We have gone elsewhere for our heroes and the fault lies with ourselves, our ideals, and our understanding of the man, Christ Jesus. A superintendent of Junior children recently asked each child to write on a piece of paper the name of his hero. Not one gave the name of Jesus. There may be other explanations, however, for Jesus is more than hero: he is the Saviour.

At this period in the development of the child the heroic appeal is that of action. The hero is strong, manly, virile. He does things. He accomplishes, attains, arrives at the goal. In the life of Christ there is a wealth of material at our disposal.

The Heroism of Jesus

1. **The story of the temptation.**—Mark 1 : 12, 13; Luke 4 : 1–13; Matt. 4 : 1–11. The account in Mark, though short, is graphic and makes a peculiar appeal to Juniors.

2. **The cleansing of the Temple.**—Matt. 21 : 12–17; Mark 11 : 15–19; Luke 19 : 45–48; John 2 : 13–22. The fine courage of Jesus, who unafraid drove the traders from the Temple, is here portrayed.

3. **The stilling of the storm.**—Matt. 8 : 23–27; Mark 4 : 35–41; Luke 8 : 22–25. Jesus was quiet and self-possessed in the midst of danger.

4. **The demoniac.**—Matt. 8 : 28–34; Mark 5 : 1–20; Luke 8 : 26–39. Jesus was fearless where all others were afraid.

5. **The case of Herod.**—Luke 13 : 31–35. Jesus sent a direct challenge of fearlessness.

6. **The arrest.**—Matt. 26 : 47–56; Mark 14 : 43–52; Luke 22 : 47–53; John 18 : 1–12. He sheltered his disciples, standing between them and the enemy.

7. **Before Pilate.**—Matt. 27 : 11–26; Mark 15 : 1–15; Luke 23 : 1–25; John 18 : 28–40. Instead of Jesus' being judged by Pilate, Pilate was judged by Jesus.

8. **His attitude toward Mary.**—His chivalry defended Mary from criticism. Matt. 26 : 6–13; Mark 14 : 3–9; John 11 : 55 to 12 : 11.

9. **Going up to Jerusalem.**—Matt. 19 : 1, 2; Mark 10 : 1; Luke 9 : 51–56. He purposed to go up to Jerusalem, knowing that the cross awaited him.

The Heroism of Others

Written into the life of Christ there are incidents connected with others where heroism is revealed.

1. **The Wise Men and Herod.**—Matt. 2 : 1–12. The Wise Men purposely defied the demand of the king.

2. **John the Baptist.**—Matt. 14 : 1–12; Mark 6 : 14–29; Luke 9 : 7–9. John preferred prison and death to the betrayal of the truth or the flattery of the king.

3. **Nicodemus.**—John 3 : 1–21; 7 : 50; 19 : 39. The complete story of Nicodemus reveals his heroic conduct in defending Jesus before his enemies and in caring for his body in death.

4. **Joseph of Arimathæa.**—Matt. 27:57–60; Mark 15:42–47; Luke 23:50–56; John 19:38–42. In the face of his past and in spite of his enemies, Joseph at last identified himself with Jesus.

Where Heroism Failed

There are a few striking examples in the life of Jesus where the hero drops out of sight and the cowardice of others is revealed. To be repelled by the evil is akin to being attracted by the good.

1. **Herod.**—Matt. 14:12; Mark 6:14–16; Luke 9:7–9. Herod had wickedly taken the life of John the Baptist. His evil conscience made him both cowardly and superstitious.

2. **Peter.**—Matt. 26:69–75; Mark 14:66–72; Luke 22:55–62. Peter had boasted of his loyalty to Jesus, but in the presence of Jesus' enemies had cowardly betrayed him.

3. **Judas.**—Matt. 27:3–10. Judas used his friendship to betray Jesus and then, afraid to face repentance, took his own life.

4. **Pilate.**—Matt. 27:15–26; John 19:1–16. Instead of heroically setting Jesus free, Pilate cowardly surrendered him to the will of the people.

VALUE OF MEMORY WORK

The years of the Junior age are the "Golden Age" of memory. At this period of life memory is most alert, and notwithstanding the fact that much has been said against the value of memory work, both experience and good psychology still give such work a place of honor. The word of Professor William James in his "Talks to Teachers" is authoritative. "I should say, therefore, that constant exercise in verbal memorizing must still be an indispensable feature in all sound education. . . . In every branch of study there are happily turned, concise, and handy formulas which in an incomparable way sum up results. The mind that can retain such formulas is in so far a superior mind, and the communication of them to the pupil ought always to be one of the teacher's favorite tasks."

Knowing the Gospel.—The location of certain outstanding passages and events in the life of Jesus can with a little care be made a part of the Junior child's mental equipment.

1. The Beatitudes. Matt., ch. 5.

2. Parable of the Good Shepherd. John, ch. 10.
3. The Wise Men. Matt., ch. 2.
4. The shepherds. Luke, ch. 2.
5. The temptation. Matt., ch. 4; Mark, ch. 1; Luke, ch. 4.
6. The story of Nicodemus. John, ch. 3.
7. The Sermon on the Mount. Matt., chs. 5, 6, 7; Luke, ch. 6.
8. Parable of the Good Samaritan. Luke, ch. 10.
9. Parable of the Prodigal Son. Luke, ch. 15.
10. The Lord's Prayer. Matt. 6:9–15; Luke 11:1–4.
11. Parable of the Vine and the Branches. John, ch. 15.

Great Passages.—Some of the great immortal words found in the life of Christ should be drilled into the memory and made a permanent possession of life. A few suggestions of what may be chosen are here given:

1. The Christmas story. Luke 2:8–20.
2. The Easter story. Matt. 28:1–10.
3. The Beatitudes. Matt. 5:1–12.
4. The Lord's Prayer. Matt. 6:9–15.
5. "Come unto me." Matt. 11:28–30.
6. "Go ye into all the world." Mark 16:15.
7. "God is a Spirit." John 4:24.
8. "God so loved the world." John 3:16.
9. "Let not your heart be troubled." John 14:1–3.

In the matter of memorizing, Professor James says, "The best method is, of course, not to 'hammer in' the sentences, by mere reiteration, but to analyze them and think."

THE APPEAL TO HABIT

Habit is second nature and is formed most easily when the brain is plastic. The formation of good habits is of more importance than the impartation of knowledge, even as training is more than teaching. A good method to follow is to endeavor to cultivate the habits which are revealed in the life of Jesus.

1. **The habit of church attendance.**—Luke 2:41, 42; 4:16. Sabbath after Sabbath Jesus was found in the place of worship. The Sunday school is not the children's church, and children of the Junior

age should be encouraged to follow the example of Jesus in this particular.

2. **The habit of Bible study.**—Jesus' knowledge of the Scriptures, as shown in his frequent use of them, reveals his familiarity with the teaching of the Old Testament. Emphasis should be placed upon daily Bible-reading.

3. **The habit of prayer.**—Luke 3:21; 5:16; 6:12; Mark 1:35. Jesus had times and places for prayer. Prayer was his regular habit. Sometimes, as in Gethsemane, he prayed the same words over and over again. Prayer should become a reality to the Junior child.

4. **The habit of service.**—John 4:34; Acts 10:38. Remember the motto, "No impression without expression." Children cannot begin too early to follow in the steps of Jesus, and they should be taught that the Christian life is one of service.

BOOKS FOR REFERENCE

STALKER, RHEES, FARRAR.—"Life of Christ."
DAVIS, HASTINGS, etc.—Bible Dictionary.
DUMMELOW.—"The One Volume Bible Commentary."
SPEER.—"The Man Christ Jesus," pp. 37, 38, 87, 88, 213.

SUGGESTIONS FOR FURTHER STUDY

1. Has the heroic element in the teaching of Jesus been neglected?
2. The value of memory work for the Junior grade.
3. The best way of cultivating good habits in boys and girls of the Junior age.
4. The value of church attendance in the religious education of children.

CLASS QUESTIONS

1. What are the characteristics of boys and girls of the Junior age?
2. Why does history make a strong appeal to Juniors?
3. Outline briefly the Gospel of Mark.
4. Should particular details be omitted in teaching the Junior children the life of Christ?
5. What is meant by the heroic element in the life of Jesus?
6. What heroic incidents connected with others are discovered in the Gospel?
7. How can the child's facility in memorizing be used in the study of the life of Christ?
8. What habits should be cultivated?
9. What habits of Jesus can be imitated by the Junior children?

STUDY VIII

HOW TO TEACH THE LIFE OF CHRIST TO INTERMEDIATES

The Intermediate Department includes boys and girls between the ages of thirteen and sixteen, or, according to the new grouping, approved by the Sunday School Council, twelve to fourteen, inclusive. It is the period of early adolescence and marks the most important period in life's development. The period of childhood is past.

The Intermediate age is a period of **independence of judgment.** Boys and girls choose their own **companions and friends.** It is a time of **ideals,** when **hero worship** becomes a matter of attraction of character, of inner longing; it is a time of visions and dreams. At this period, owing to sex development, the **social instinct** asserts itself and a **spirit of altruism** struggles with selfishness. Closely related to this social awakening is a marvelous **religious quickening.** It has been well said that boys and girls fall in love with God about the same time that they fall in love with each other.

This period, therefore, has peculiar significance for religious education. It is the age of decision, the period when ideals are formed and choices made. It is the age when children make their public confession of Christ. The emphasis should be placed upon the claim of Christ and the necessity for personal consecration.

Keeping these suggestions in mind, we may outline the study of the life of Christ for the Intermediate age.

THE LIFE OF CHRIST IN OUTLINE

At this age the Gospel of Luke makes a peculiar appeal.

1. **The appeal of authorship.**—Luke was a physician. He wrote The Acts and was the heroic companion of Paul. In Luke 1 : 1–4 he tells us why he wrote his Gospel.

2. **The appeal of literature.**—Luke has been called the most beautiful book that has ever been written. It alone gives us the songs of the nativity and some of the most beautiful of the parables.

3. **The appeal of Jesus.**—Luke presents Jesus as the Friend of sinners, the Saviour. It is the Gospel of grace, of love, and of joyousness.

Outline of Luke's Gospel.—The following outline of Luke's Gospel will serve as basis for further study.

1. The nativity narratives. Luke, chs. 1, 2.
2. The period of preparation. Chs. 3:1 to 4:13.
3. The ministry in Galilee. Chs. 4:14 to 9:50.
4. The ministry in Perea and the journey to Jerusalem. Chs. 9:51 to 19:28.
5. The ministry in Jerusalem. Chs. 19:28 to 21:38.
6. The Passion and death. Chs. 22, 23.
7. The resurrection. Ch. 24.

THE LURE OF THE IDEAL

Boys and girls of the Intermediate age, like the Juniors, are hero worshipers. However, they appreciate what are called the passive virtues —kindness, forgiveness, self-control, gentleness, patience. Their hero is great in character. What he is, is as great as what he does.

Jesus as the Ideal

The heroic elements in the ideal character of Jesus appeal strongly to boys and girls.

1. **His good will.**—Jesus did not know jealousy. He was magnanimous. Matt. 11:2–19; Luke 7:18–35.

2. **His fearlessness.**—He faced the hard things of life and refused to take the easy way. Matt. 16:21–28; Mark 8:31 to 9:1; Luke 9:22–27.

3. **His self-control.**—When his enemies took up stones to stone him he went calmly on. He faced danger unafraid. John 10:22–42.

4. **His sympathy.**—He befriended the friendless and faced ridicule. Luke 19:1–10.

5. **His intellectual superiority.**—He triumphed in controversy. Enemies who tried to silence him in argument were silenced. Matt. 22:15–46; Mark 12:13–37; Luke 20:20–44.

6. **His surrendered life.**—Jesus had the courage to face death unafraid and to shield and protect his disciples. Matt. 26:30–46; Mark 14:26–42; Luke 22:39–46; John 18:1–11.

7. **His sacrificial love.**—Jesus died without fear, praying for his enemies, thinking of his mother, commending his soul to God. Matt. 27:32–56; Mark 15:21–40; Luke 23:26–49; John 19:16–37.

Presenting the Ideal

Not only did Jesus show forth the ideal life in himself, but by suggestion and teaching he held it up before his followers.

1. **Moral courage.**—When the prodigal saw that he was wrong, he had the courage to own up and return home. Luke 15:11–32.

2. **True ambition.**—Jesus did not condemn the ambition of James and John, but asked if they were ready to pay the price. Matt. 20:20–28; Mark 10:35–45.

3. **Forgiveness.**—Jesus presented to Simon Peter the ideal of a complete forgiveness of injuries. Matt. 18:21–35.

THE GREAT DECISION

The life of Christ presents wonderful material showing the necessity and value of choosing well. The pupil should be brought face to face with an acceptance of Jesus Christ as his personal Saviour and Lord.

The Choices of Jesus

1. **In the Temple.**—At this time Jesus became what the Jews call a "son of the Law." Luke 2:41–50.

2. **In the temptation.**—In the great decision of his life Jesus gave God first place. Matt. 4:1–11; Mark 1:12, 13; Luke 4:1–13.

3. **In Gethsemane.**—Jesus chose God's will rather than his own. Matt. 26:30–46; Mark 14:26–42; Luke 22:39–46.

The Choices of Others

The life of Jesus brings us face to face with the fact that Jesus forces men everywhere to a decision.

1. **The first disciples.**—Jesus called and they answered. John 1:35–51.

2. **The four disciples.**—They left all to follow Jesus. Matt. 4:18–22; Mark 1:16–20; Luke 5:1–11.

3. **The call of Matthew.**—When Jesus called, Matthew was ready. Matt. 9:9–13; Mark 2:13–17; Luke 5:27–32.

4. **The choice of the multitude.**—When the issue was presented, the crowd refused to follow Jesus. John 6:66–71.

5. **The confession of Peter.**—Peter made the great confession. Matt. 16:13–20; Mark 8:27–30; Luke 9:18–21.

6. **The rich young ruler.**—The ruler made the great refusal. Matt. 19:16–30; Mark 10:17–31; Luke 18:18–30.

The Necessary Choice

Jesus again and again forces decision upon those who hear him. He says, "Follow me"; "ye cannot serve God and mammon." He speaks of two foundations, two gates, two ways. He offers the Pearl of great price and the hidden Treasure. Everyone must face the question, What will you do with Jesus?

THE PUBLIC CONFESSION

After choice comes confession. Church membership should be intelligent, and here, in the study of the life of Christ, should be taught the significance of baptism and the Lord's Supper.

1. **Baptism.**—The significance and meaning of the sacrament should be explained. Matt. 3:13–17; 28:19, 20.

2. **The Lord's Supper.**—"This do in remembrance of me." Matt. 26:17–30; Mark 14:17–26; Luke 22:7–30.

THE HABIT OF PRAYER

"What he is at sixteen he will be at sixty," is a familiar saying. The importance of the formation of good habits cannot be overemphasized. The habit of prayer should be kept constantly before the boys and girls. Luke gives prominence to Jesus' habit of prayer.

1. **Jesus prayed at his baptism.**—Luke 3:21.

2. **He prayed when he chose the Twelve.**—Ch. 6:12, 13.

3. **He prayed when Peter made his great confession.**—Ch. 9:18.

4. **He prayed at the transfiguration.**—Ch. 9:28.

5. **The Lord's Prayer was given because the disciples had seen Jesus pray.**—Ch. 11:1–4.

6. **He prayed in Gethsemane.**—Ch. 22:41–44.

7. **He prayed for Peter.**—Ch. 22:32.

8. **He prayed on the cross.**—Ch. 23:34, 46.

Parables About Prayer

1. **Parable of the Neighbor.**—Luke 11 : 5–10.
2. **Parable of the Unjust Judge.**—Ch. 18 : 1–8.
3. **Parable of the Pharisee and the Publican.**—Ch. 18 : 9–14.

THE PLACE OF MEMORY

The memory work done during the Junior age should be reviewed and an advance made, keeping in mind the concentration upon the Gospel of Luke. Some suggestions may be given for memory work:

1. **The nativity songs.**—(a) The Magnificat. Luke 1 : 46–56.
(b) The Benedictus. Ch. 1 : 67–79.
(c) The Nunc Dimittis. Ch. 2 : 29–32.
(d) The Gloria in Excelsis. Ch. 2 : 14.
2. **Two short parables.**—(a) Parable of the Lost Sheep. Ch. 15 : 1–7.
(b) Parable of the Pharisee and the Publican. Ch. 18 : 9–14.
3. **Great sayings of Jesus.**—(a) "Let your light shine." Matt. 5 : 16.
(b) "Ye therefore shall be perfect." Ch. 5 : 48.
(c) "Where thy treasure is." Ch. 6 : 21.
(d) "No man can serve two masters." Ch. 6 : 24.
(e) "Seek ye first." Ch. 6 : 33.
(f) "Judge not." Ch. 7 : 1.
(g) "Ask." Ch. 7 : 7.
(h) The Golden Rule. Ch. 7 : 12.
(i) "By their fruits." Ch. 7 : 20.
(j) "Every one therefore who shall confess." Ch. 10 : 32, 33.
(k) "He that findeth." Ch. 10 : 39.
(l) "Whosoever shall give." Ch. 10 : 42.
(m) "I am the bread of life." John 6 : 35.
(n) "Except ye turn." Matt. 18 : 3.
(o) "Every idle word." Ch. 12 : 36, 37.
(p) "Come unto me." Ch. 11 : 28–30.
(q) "I am the good shepherd." John 10 : 11.
(r) "The Son of man." Matt. 20 : 28.
(s) "Let not your heart be troubled." John 14 : 1–3.
(t) "Where two or three." Matt. 18 : 20.
(u) "Suffer the little children." Ch. 19 : 14.

(v) "Many shall be last that are first." Ch. 19:30.
(w) "Go ye therefore." Ch. 28:19, 20.

A FINAL WORD

A great sculptor once carved a statue of Christ. When it was finished he invited a friend to see it. The friend said, "You have done better work than this." "Now," said the artist, "you are standing. Come here and kneel with me. Now look into his face!" Then the beauty and the wonder dawned upon the friend. Not until our pupils kneel in his presence have they seen their Saviour.

BOOKS FOR REFERENCE

DUMMELOW.—"The One Volume Bible Commentary." The Gospel of Luke.
WEIGLE.—"The Pupil and the Teacher." Ch. VII.
SPEER.—"The Man Christ Jesus." Section 3.
FOSDICK.—"The Manhood of the Master." Chs. II, III, VIII.

SUGGESTIONS FOR FURTHER STUDY

1. Do works of art give us a true idea of the character of Jesus?
2. Do we adequately prepare our children for Church membership?
3. What methods can be used to the best advantage in training boys and girls in the prayer life?

CLASS QUESTIONS

1. What are the characteristics of boys and girls of this age?
2. Why has the Gospel of Luke a peculiar appeal to boys and girls?
3. Give an outline of the Gospel of Luke.
4. What appeal does hero worship make to boys and girls?
5. How may boys and girls be brought face to face with personal acceptance of Jesus?
6. Show how Jesus forced people to a decision about himself.
7. Why is the Lord's Supper obligatory?
8. Give examples of the prayer life of Jesus.
9. What use can be made of memory in the Intermediate Department?

STUDY IX

HOW TO TEACH THE LIFE OF CHRIST TO SENIORS AND YOUNG PEOPLE

The Senior age includes young people between the ages of seventeen and twenty-one, though, according to the new grouping approved by the Sunday School Council, the Senior age begins with fifteen and ends with seventeen, while those from eighteen to twenty-five years, inclusive, belong to the Young People's Department. During the years from fifteen to twenty-one the choice of vocation is made and the purpose of life is formed. It is a period of marked independence of thought, when personality is manifested. Young men and women begin **to think for themselves** and reconstruct their own thought world; consequently, for young people who think, it is an age when **doubt** disturbs and perplexes, when **temptations** take on new power, and when **the appeal of service** and **the ideal of sacrifice** are strongest.

The primary interest in the life of Christ for young people is consequently practical. The Gospel of John has a peculiar message for young men and women. This Gospel is not a life of Christ, in the ordinary sense, but partakes of the nature of an argument. The purpose of the book is plainly given in John 20 : 30, 31. John sets himself to prove that Jesus is the Christ. The last chapter is doubtless an appendix. The book may be outlined as follows:

I. The prologue. John 1 : 1–18.
II. The public ministry. Chs. 1 : 19 to 12 : 50.
III. The private ministry. Chs. 13–17.
IV. Death and resurrection. Chs. 18–20.
V. The epilogue. Ch. 21.

While there is teaching value in the outline, we shall accomplish better results by keeping close to the avowed purpose of the book itself. John brings forth testimony to prove his statement that Jesus is the Christ, and that, believing in him, we have life eternal.

THE GOSPEL TESTIMONY

1. **The testimony of John the Baptist.**—(a) John calls himself merely "a voice." John 1 : 23.

(b) John calls Jesus "the Lamb of God," ch. 1 : 29–36; "the Son of God," ch. 1 : 34; "the bridegroom," ch. 3 : 29.

2. **The testimony of special representative witnesses.**—(a) Of Nicodemus, the ruler of the Jews. John 3 : 1; 7 : 45–53; 19 : 38, 39.

(b) Of the woman of Samaria. Ch. 4 : 29, 39–42.

(c) Of the Greeks. Ch. 12 : 20–23.

3. **The testimony of his mighty works.**—John calls Jesus' miracles "signs" or "works"; they are "parables in action." Omitting the one recorded in the appendix, there are seven.

(a) Cana. A "sign of joy." John 2 : 1–11.

(b) The nobleman's son. A "sign of love." Ch. 4 : 43–54.

(c) Bethesda. A "sign of power." Ch. 5 : 1–15.

(d) The five thousand. A "sign of mercy." Ch. 6 : 1–14.

(e) The storm. A "sign of peace." Ch. 6 : 15–21.

(f) The blind man. A "sign of light." Ch. 9 : 1–7.

(g) Lazarus. A "sign of life." Ch. 11 : 1–46.

4. **The testimony of Jesus himself.**—What did Jesus think about himself? No more important question can be asked.

(a) "I am the bread of life." John 6 : 35.

(b) "I am the light of the world." Ch. 8 : 12.

(c) "I am the good shepherd." Ch. 10 : 11.

(d) "I am the way, and the truth, and the life." Ch. 14 : 6.

(e) "I am the vine." Ch. 15 : 5.

(f) "I am the resurrection, and the life." Ch. 11 : 25.

(g) "I am." He is Jehovah. Ch. 8 : 58.

5. **The testimony of the Old Testament.**—Jesus appealed to the Scriptures. He fulfilled prophecy. John 5 : 39–46. References and allusions to the Old Testament are numerous.

6. **The testimony of those who knew Jesus.**—(a) Andrew. John 1 : 41, 42.

(b) Philip. Ch. 1 : 43–49.

(c) Nathanael. Ch. 1 : 49.

(d) John. Chs. 19 : 35; 21 : 24.

(e) Peter. Ch. 6:68, 69.
(f) Martha. Ch. 11:27.
(g) Pilate. Ch. 19:4–6.
(h) Officers. Ch. 7:46.
(i) Thomas. Ch. 20:28.

It is interesting to note that John closes his Gospel with the confession of Thomas, "My Lord and my God."

A REASONABLE FAITH

The Gospel of John thus serves as a fine text to meet the doubts of this age and to give young people the foundation for a reasonable faith. Let us bear in mind that at this period doubt possesses something of a normal habit. It should be honestly met and not ignored. John's Gospel gives us both a method and a motive. Emphasis may be placed upon certain phases of the teaching of the Gospel.

1. **The fact of Christ.**—His sinlessness; his personal claim.

2. **The fact of the resurrection.**—This is the corner stone of our faith. Let the facts on which this faith rests be given.

3. **A study of John the Baptist's eclipse of faith.**—Luke 7:18–23. Jesus meets John's question with the evidence of the Gospel at work.

THE FIGHT FOR CHARACTER

Henry Drummond said, "There is only one subject worth talking about to young people, and hat is temptation." The fact of temptation should be frankly faced and the path to power pointed out. Temptation is not sin. Jesus was tempted. His life was one long temptation. Luke 4:13. Jesus warned his followers that they would be tempted. Matt. 26:41; Mark 14:38; Luke 22:40–46. He taught them to pray against temptation. Matt. 6:13; Luke 11:4. He himself fell back upon God and upon the Word of God. Matt. 4:1–11.

CHOOSING ONE'S LIFE WORK

The life of Jesus presents the truest principles by means of which young people may be helped to make a success of life. The great question to be answered is, What is the will of God for my life? The life and teaching of Jesus will help to a right decision.

The Example of Jesus

John R. Mott has said, "The will of God was Jesus' North Star."

1. **The motive of Jesus' life.**—John 4:34; 5:30; 6:38–40; 17:4.

2. **His temptation.**—Matt. 4:1–11. He chooses God's will and the path of duty, against physical comfort, wealth, and fame.

3. **Gethsemane.**—Matt. 26:42; Luke 22:42. Jesus gives us a true standard of success: loyalty to the will of God, fidelity to conscience.

Examples of Choice

The word of Augustine, "Put God first, and then anything you like second," is the best of rules. It is not so much the sphere of life as the purpose of life that counts. God's will should be followed in a business career as well as in the ministry.

1. **First things first.**—Matt. 6:31–34. This is the heart of the teaching of the Sermon on the Mount.

2. **God or mammon.**—Matt. 6:24. There can be only one master.

3. **Two foundations.**—Matt. 7:24–27. The last test of life is just life itself. What life is it that lasts?

4. **The rich young ruler.**—Matt. 19:16–30; Mark 10:17–31; Luke 18:18–30. Possessions may possess instead of being possessed.

5. **The rich man and Lazarus.**—Luke 16:19–31. The rich man was not a bad man, but he failed to serve.

6. **The rich fool.**—Luke 12:13–21. An example of how the greatest success may be the most tragic of failures.

7. **The pearl of great price.**—Matt. 13:44–46. The highest success comes from the surrender of the unworthy.

8. **The prodigal Son.**—Luke 15:11–24. Sin is insanity. When a man comes to himself, he is God's child.

9. **The talents.**—Matt. 25:14–30. The test of life is fidelity.

10. **The pounds.**—Luke 19:12–27. The test of life is not what we have, but how we use it.

11. **The lost coin.**—Luke 15:8–10. Human life is the most valuable of all life's possessions.

12. **The barren fig tree.**—Luke 13:6–9. God will try men as he tries trees—by their fruits.

13. **The good Samaritan.**—Luke 10:25–37. To pass by where need is, and not to help, is a crime against man and God.

14. **The wicked husbandmen.**—Matt. 21:33, 34. Christ will come again to be our Judge.

Guidance of Choice

Jesus laid down two rules by which to discover the will of God:

1. **Prayer.**—Matt. 6:10.

2. **Willingness to obey.**—John 7:17. He who obeys the truth will know the truth.

THE CHALLENGE TO SERVE

In establishing one's faith, and in discovering God's will, work is God's great guide. It is not to be wondered at, therefore, that young people desire something to do. They seek service. They demand an efficient, practical, working religion.

PREPARATION FOR SERVICE

Jesus spent thirty years in Nazareth, of which we have no knowledge. Thirty years of preparation for three years of service!

THE SPHERE OF SERVICE

Jesus said, "The field is the world." Matt. 13:34–43. We are servants of the King to help bring in the Kingdom.

1. **Jesus and the home.**—Luke 2:41–52; John 19:25–27. Jesus loved his home. His young manhood was spent in its service. His last thought was of his mother.

2. **Jesus and his country.**—Matt. 22:17–21; 17:24–27; 23:37. Jesus was a true patriot. He reverenced law. He paid taxes. He wept over Jerusalem.

3. **Jesus and his friends.**—John 15:1–16. Jesus gave the world a true ideal of friendship. Friendship calls for service and for sacrifice.

4. **Jesus and the poor.**—Matt. 13:55; Luke 9:58; Matt. 11:5. Jesus was born poor. The gospel has a special message for the poor. Jesus was and is the Friend of the poor.

5. **Jesus and wealth.**—Mark 10:23, 24; Luke 12:13–15; 16:19–31. Jesus taught that wealth is a trust. The man who misuses it is a traitor to his trust. The rich man is a steward.

6. **Jesus and society.**—John 2:1–11; Luke 7:34–50; 19:10. Jesus was not a recluse. He was in the world, a man among men. He was in society with a purpose.

7. **Jesus and sacrifice.**—Matt. 19:29; Luke 9:23. Sacrifice and religion go hand in hand. Sacrifice is our consecration to the will of God.

8. **Jesus and missions.**—Matt. 28:19; John 4:27–38. Christian service is world-wide. It knows no boundaries. Through his people Jesus still goes about doing good.

It ought not to be hard to make the life and character of Jesus winsome to young people. Jesus was interested in life and promised not the suppression but the expansion of life. He came to give life abundant. John 10:10.

BOOKS FOR REFERENCE

WEIGLE.—"The Pupil and the Teacher." Ch. VII.
SPEER.—"The Principles of Jesus."
DUMMELOW.—"The One Volume Bible Commentary."
WRIGHT.—"The Will of God and a Man's Lifework."

SUGGESTIONS FOR FURTHER STUDY

1. The psychology of doubt. See Snowden, "Psychology of Religion." Ch. VI.
2. The difference between God's will for character and God's will for career.
3. The temptations peculiar to young men and young women, and how best to help.

CLASS QUESTIONS

1. What are the distinguishing marks of the Senior age?
2. Why is the Gospel of John peculiarly suited to the needs of young men and women?
3. What is the purpose of the book of John?
4. Give briefly the outline of the argument of the book of John.
5. What should be the teacher's attitude toward the pupil's doubt?
6. How may temptation be mastered?
7. What did Jesus mean by the will of God?
8. Give examples of how Jesus set before his followers the necessity of accepting or rejecting God's will.
9. What Christian service makes strongest appeal to young people?

STUDY X

HOW TO TEACH THE LIFE OF CHRIST TO OLDER YOUNG PEOPLE AND ADULTS

Men and women receive from Christ what best meets their needs, and it is the glory of the gospel that it furnishes inexhaustible variety for the teaching and training of life. The distinguishing mark of adult life is individuality, and the message of Jesus is as varied as the need of the human heart. The appeal of the life of Jesus to the adult mind may be set forth in a sixfold classification.

THE BIOGRAPHICAL APPEAL

If Mark has qualities suited to the Junior age, if Luke makes a particular appeal to Intermediates, and John has added charm for Seniors and young people, the Gospel of Matthew supplies a starting point for more mature minds. It is the teaching Gospel. The following outline of the Gospel of Matthew may be followed:

THEME "THE GOSPEL OF THE KINGDOM"
Matt. 4:23; 9:35; 24:14

1. **Biography.**—Chs. 1–4.
2. **Teaching.**—The Sermon on the Mount. Chs. 5–7.
3. **Biography.**—Chs. 8, 9.
4. **Teaching.**—Charge to the Twelve. Ch. 10.
5. **Biography.**—Chs. 11, 12.
6. **Teaching.**—Parables of the Kingdom. Ch. 13.
7. **Biography.**—Chs. 14–17.
8. **Teaching.**—Conditions of discipleship. Ch. 18.
9. **Biography.**—Chs. 19–22.
10. **Teaching.**—Prophetic messages. Chs. 23–25.
11. **Biography.**—Chs. 26–28.

SOME SUGGESTIONS

1. This period gives the opportunity to study the sources of the Gospel, as outlined in Study II of this course. The general subject of the making of the Bible will also be of great interest.

For reference.—Rhees, "The Life of Jesus of Nazareth." Ch. II. Smyth, "How We Got Our Bible."

2. The history between Old and New Testament periods should be outlined and made familiar.

For reference.—Breed, "The Preparation of the World for Christ." Riggs, "A History of the Jewish People."

3. The geographical setting of the Gospel has elements of great interest to the serious student.

For reference.—Smith, "The Historical Geography of the Holy Land."

4. A study of the harmony of the Gospels should be undertaken, using the Gospel of Matthew for a point of departure. Such a study holds in its keeping a wealth of interest.

For reference.—Stevens and Burton, "Harmony of the Gospels." Rhees, "The Life of Jesus of Nazareth." Ch. III.

THE PERSONAL APPEAL

There is great need for the personal message of the gospel. The margin of life for many people is narrower than we think. The command of Jesus, "Feed my sheep," is as pertinent for teaching as for preaching.

1. **Private prayer.**—Matt. 6:5, 6; Luke 11:1–4. Many people need guidance and help in the method of prayer.

2. **Assurance of faith.**—Matt. 7:15–20; John, chs. 14:21–23; 15. There are temptations peculiar to maturity, and many men and women lose heart.

3. **Comfort.**—Matt. 11:28–30; Luke 4:16–27; John 14:16. The gospel is a message of comfort, and the world is full of people with disappointed purposes and broken hopes.

4. **Trust.**—Matt. 6:19–34; Luke 18:1–14. The ringing message of the Old Testament, "Fear not," is still needed.

5. **Suffering.**—John, chs. 14–17. This section of the Gospel of

John has been called the "Holy of Holies." It would make a fine study for adult classes.

For reference.—Fosdick, "The Manhood of the Master."
Fosdick, "The Meaning of Prayer."
Black, "Comfort."
Watson, "The Mind of the Master."

THE EVANGELISTIC APPEAL

Jesus promised to make his followers "fishers of men." It was Jesus' purpose to train his followers to become evangelists, heralds of the gospel. The life of Christ is rich in evangelistic teaching material.

1. **The message of Jesus.**—Matt. 1:21; Luke 19:10. Jesus' purpose in life was to seek and to save the lost.

2. **Jesus and his first disciples.**—Matt. 4:18–22. Jesus won his followers one by one. Greatest of teachers, he was also the greatest of personal workers.

3. **Jesus the Evangelist.**—Luke 4:42–44. Jesus moved from city to city, giving the message of life to as many as would hear. His chief evangelistic method was preaching.

4. **Jesus the Seeker.**—Luke, ch. 15. The joy of finding the lost—the Lost Sheep, the Lost Coin, the Lost Son—was the joy of Jesus and the joy of heaven.

5. **Jesus and Zacchæus.**—Luke 19:1–10. Jesus, through sympathy, awoke in Zacchæus his higher nature and won him to God.

6. **Jesus and the dying thief.**—Luke 23:39–43. Some one has said that Jesus saved one thief on the cross, and one only, that none may despair and none presume.

7. **Jesus and Nicodemus.**—John, ch. 3. The story of Jesus teaching Nicodemus alone in the night reveals to us something of his method.

8. **Jesus and the woman of Samaria.**—John, ch. 4. Step by step, from the material to the spiritual, from the human to the divine, from sin into pardon and into peace, Jesus led the woman.

9. **Jesus giving the gospel invitation.**—John 7:37–44. He waited his opportunity and used the atmosphere already created to make his appeal.

10. **Jesus and the blind man.**—John 9:35–41. Jesus found the man alone, revealed to him the truth, and led him to a decision.

11. **Jesus and the Greeks.**—John 12:20–36. Philip and Andrew brought the visiting strangers to him.

12. **Leading others to Christ.**—John the Baptist, John 1:35–37; John and Andrew, John 1:40–42; Philip, John 1:45; Philip and Andrew, John 12:20–22; the four men, Mark 2:1–12.

For reference.—Trumbull, "Individual Work for Individuals."
Stone, "Recruiting for Christ."
Weatherford, "Introducing Men to Christ."

THE EDUCATIONAL APPEAL

Jesus is the Teacher. His chief work was teaching and training his disciples. He taught with authority. Many courses of study in the teaching of Jesus are accessible. It is only possible here to point out the possibilities of such courses of study.

1. **The parables.**—Most of the teaching of Jesus is contained in story form in the parables. This was Jesus' own method of presenting his message.

For reference.—Hubbard, "The Teaching of Jesus."
Taylor, "The Parables of our Saviour."

2. **The Sermon on the Mount.**—Matt., chs. 5–7; Luke 6:20–49. The Sermon on the Mount contains the new moral law of the Kingdom of God.

(a) Citizenship in the Kingdom. Matt. 5:1–16.
(b) The old moral code and the new. Matt. 5:17–48.
(c) Love, the motive of life. Matt., chs. 6; 7:1–12.
(d) Warnings. Matt. 7:13–27.

3. **The Fatherhood of God.**—Matt. 7:7–11; Mark 11:22–30; Luke, ch. 15. The distinguishing characteristic of any religion is its doctrine of God. The teaching of the Fatherhood of God opens up such subjects as:

(a) Worship.
(b) Prayer.
(c) Faith.
(d) Forgiveness.
(e) Trust.

(f) Missions.
(g) Immortality.

4. **The Kingdom of God.**—Matt., ch. 13; Mark 4:26–29; 9:43–47; Luke 13:20, 21. Jesus came preaching the Kingdom of God.

(a) The meaning of "the kingdom of God."
(b) The meaning of the Baptist's conception of the Kingdom.
(c) The meaning of the Old Testament conception of the Kingdom.
(d) Conditions of entrance.
(e) Obstacles to entrance.
(f) Wealth and the Kingdom.
(g) Responsibility.
(h) The Kingdom and prayer.
(i) The Kingdom and the missionary ideal.

5. **Christian duties.**—Matt. 5:21–28; Mark 12:32–34; 10:2–12; Luke 10:25–37. The teaching of Jesus was threefold: in regard to God, self, and one's neighbor.

(a) The worth of the individual.
(b) Forgiveness.
(c) The law of love.
(d) War.
(e) Politics.
(f) Society.
(g) The city.
(h) Women.
(i) Children.
(j) The family.
(k) Temptation.
(l) Stewardship.

6. **The Christian hope.**—John, chs. 14–17.

Jesus brought life and immortality to light through the gospel and holds in his hands the keys of death. Many subjects are touched upon in his teaching:

(a) Death.
(b) Eternal life.
(c) Judgment.
(d) Heaven.

(e) Hell.

(f) The second coming of Christ.

7. **The work of the Holy Spirit.**—John 14:16–30; 15:26, 27; 16:7.

Jesus promised the Holy Spirit to lead his disciples into all the truth. John 15:26. This subject relates itself to others:

(a) The trinity.

(b) The Church.

(c) Spiritual power.

(d) Prayer.

(e) Holiness of life.

For reference.—Speer, "The Principles of Jesus."

Jackson, "The Teaching of Jesus."

Brown, "The Main Points."

Kent, "The Life and Teaching of Jesus."

THE SOCIAL APPEAL

While the social appeal might be treated under the head of the teaching of Jesus, it is important enough to receive special attention. The call to service presents a challenge to men and women.

1. **The miracles of Jesus.**—The miracles of Jesus were the deeds of Jesus. They were "signs." They revealed his character.

2. **The worth of the individual.**—Luke 7:36–50; Luke, ch. 15. Jesus taught the infinite value of the human soul, and so created the social conscience of our modern world.

3. **Jesus and woman.**—Luke 10:38–42; John 4:5–42. Jesus gave to woman peculiar honor.

4. **Jesus and little children.**—Matt. 18:1–14; Mark 9:33–37; Luke 17:2. The modern movement for child welfare goes back to Jesus.

5. **Slavery.**—John 15:12–15. The worth of every life made slavery impossible.

6. **The brotherhood of man.**—Matt. 23:8–12; Mark 3:31–34. The Fatherhood of God creates a true brotherhood of man.

7. **God and our neighbor.**—Luke 10:25–37. Jesus pointed out the social responsibility of the individual. Human need constitutes a universal obligation.

8. **Life, a sacred trust.**—Luke 12:13–21. "A man does not own his wealth; he owes it." All power is a sacred trust.

9. **The Kingdom of God.**—Matt. 4:23; 9:35; 18:1–4. The ultimate reign of God is in the hearts of men.

For reference.—Matthews, "The Social Teaching of Jesus."
Peabody, "Jesus Christ and the Social Question."
Jenks, "The Social Significance of the Teaching of Jesus."

THE MISSIONARY APPEAL

The missionary appeal is never absent from the life of Christ. "The field is the world." Matt. 13:38. Christianity is destined to be the world religion.

1. **Jesus as a Missionary.**—Luke 4:18, 19. Jesus spoke of himself as One who was sent. Jesus went into Samaria, John, ch. 4, and into Phœnicia. Mark 7:26.

2. **The apostles as missionaries.**—Matt. 4:19; Mark 3:14. Jesus' method suggests the great care that should be taken in the preparation of missionaries for the foreign field.

3. **The gospel is for all the world.**—A few of the many references found in the Gospels may be given:

(a) "The light of the world." Matt. 5:1–14.
(b) "From the east and the west." Matt. 8:11.
(c) "This gospel shall be preached in the whole world." Matt. 26:13.
(d) "All the nations." Matt. 28:19.
(e) "Other sheep I have." John 10:16.
(f) "Will draw all men." John 12:32.
(g) "To save the world." John 12:47.
(h) "That the world may know." John 14:31.
(i) "Didst send me into the world." John 17:18.

4. **The Great Commission.**—Matt. 28:19, 20; Mark 16:15; Luke 24:46–48; John 20:21. It has been suggested that the Great Commission is mentioned only once in each of the Gospels, because it sums up the many other references to the world-wide propagation of the gospel.

5. **The Lord's Prayer.**—Matt. 6:9–15. "Thy kingdom come.

Thy will be done in earth, as it is in heaven." This is the universal prayer of the universal Church.

For reference.—Horton, "The Bible as a Missionary Book."
Doughty, "The Call of the World."

BOOKS FOR REFERENCE

Wood.—"Adult Class Study."
Dummelow.—"The One Volume Bible Commentary."

SUGGESTIONS FOR FURTHER STUDY

1. What significance is to be attached to the statement: "Thou art not yet fifty years old"? John 8: 57.
2. Is there any real distinction between evangelistic and missionary work?
3. Why is the modern world so much interested in the social teachings of Jesus?

CLASS QUESTIONS

1. What is the distinguishing trait of the adult mind?
2. Give, in outline form, the contents of Matthew's Gospel.
3. What is meant by the harmony of the Gospels?
4. What are some of the personal needs of men and women which are met by the gospel?
5. Give examples of Jesus' method of presenting the gospel to individuals.
6. Why is it important for us to know the teachings of Jesus?
7. What is meant by the social teachings of Jesus?
8. Did Jesus expect his gospel to become a missionary religion?

Thoroughly Furnished

THE NEW WESTMINSTER STANDARD COURSE
FOR TEACHER TRAINING

That the man of God may be perfect,
thoroughly furnished unto all good works
II TIMOTHY 3:17

FIRST YEAR, PART IV

THE SUNDAY SCHOOL

BY
ROBERT WELLS VEACH, D.D.

The books of this course are based on the standard adopted by the Sunday School Council of Evangelical Denominations and approved by the International Sunday School Association

PHILADELPHIA, PA.
THE WESTMINSTER PRESS
1919

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

II Timothy 2: 15; 3: 16, 17.

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FOREWORD

The outlines of the Standard Teacher Training Course as approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association provide for three years of forty lessons each.

The outline of the first year's work, including the subjects deemed most vital in the workers' training, is as follows:

Part I. Ten Lessons on the Pupil.

Part II. Ten Lessons on the Principles of Teaching, with emphasis on general psychology.

Part III. Ten Lessons on How to Teach the Life of Christ in the different grades.

Part IV. Ten Lessons on the Sunday School, being an outline of the aim, curriculum, and organization of the modern Sunday school.

When the new course for the first year is compared with the previous First Standard Course, it will be noted that an increased amount of Biblical knowledge is necessary for the completion of the work. Those who prepared the outline, as well as the writers of the lessons, assume that a fairly good knowledge of the Bible has been gained by the members of the class during the Intermediate and Senior years of the Sunday school.

The arrangement of these lessons calls for much classroom discussion and outside observation. This is a most valuable method. The careful assignment of each lesson will prove helpful.

STUDY I

THE HISTORY AND PURPOSE OF THE SUNDAY SCHOOL

THE HISTORY OF THE SUNDAY SCHOOL

1. **Hebrew history.**—A careful study of Gen. 18:17–19 reveals the fact that God depends for the realization of his Kingdom upon faithful teachers who, like Abraham, instruct their generation. Through centuries of almost hopeless bondage in Egypt, the fact and promises of God were kept alive by the faithful Hebrew fathers and mothers who taught their children to "keep the way of Jehovah, to do righteousness and justice." All his later education in the court of Pharaoh could not erase these fundamental convictions thus early implanted in the mind of Moses. Heb. 11:23–28. As a result, his young soul reacted passionately and violently against the unrighteousness and injustice that were all about him, thereby shaping his life career and opening up the way for a fuller revelation of God. Ex. 2:11–15; 3:1–12.

Moses was the first public teacher of the Hebrew religion. All of his teaching grew out of three fundamental facts: the fact of God, our duty toward God, and our duty toward our fellow men. He was always trying to teach people the meaning and the practice of worship, righteousness, justice, and love. Thus he gave to religion a moral foundation and an educational method which remain unchanged to-day.

Five institutions of religious education were established: (1) The public worship in the tabernacle. (2) The observance and explanation of the great feast days. (3) The Sabbath Day. (4) The public instruction of the people. (5) The instruction of children in the home. Ex., chs. 24–40; Deut., chs. 5, 6; Josh. 8:30–35; 24:1–28.

For more than seven centuries Israel apparently neglected her educational task, and the result was idolatry, sin, national degeneracy, and captivity. But the Hebrew people learned their bitter lesson and after the return from captivity a system of education gradually grew up. The home and the synagogue were the institutions of instruction.

The Law and the Prophets were the principal books studied. At the time of the birth of Christ, synagogues, or schools of religious education, had been established throughout Palestine and in every important city in the world. Trained teachers were required and sessions were held on week days. In A. D. 64, attendance on the part of boys was made compulsory.

2. **Early Christian education.**—Jesus was constantly teaching individuals, the multitudes, and, above all, the twelve apostles. Three methods were used by Jesus: worship, instruction, and service, along the country highways and in the cities.

Four fundamental educational principles were stated by Jesus: (1) Character is a process of growth, and the heart of a little child is the key to the Kingdom of heaven. Mark 10:15; Luke 18:17. (2) Growth in Christian character is possible only through a personal relation to Christ. John 15:1–16. (3) Truth never becomes a part of character until it is given expression in conduct. Matt. 7:15–27; Luke 10:25–37. (4) The Holy Spirit is the great Teacher. John 16:7–15.

Two institutions of education were designated by Jesus, namely, the home and the Church. Undoubtedly Jesus intended that these should have as large educational functions as the Jewish home and synagogue.

Six things may be noted of educational significance during the first centuries of Christianity: (1) The method of teaching from house to house. (2) The weekly gathering around the Lord's Table for worship, communion, and instruction regarding the great cardinal truths of Christianity. (3) The gathering together of the Scriptures into the canon, or Bible, to be used as an authoritative textbook. (4) The formulation of Christian truth and experience into great doctrines or concepts. (5) The organization of catechetical classes for purposes of instruction in the Christian faith. (6) The remarkable expression of Christian life through charity, holy living, and martyrdom. During this period, the Christian Church grew with astonishing rapidity.

3. **The Dark Ages.**—The period from the fifth century through the twelfth century is often spoken of as the "Dark Ages." In the midst of Roman decadence and barbaric ignorance and superstition, the Church forgot its educational task. The lust for power consumed all

its energies. Learning was confined largely to a few monasteries and the people were kept in ignorance of the Bible.

4. **The Reformation period.**—The revival of Greek learning, the invention of the printing press, and the translation of the Bible by Wyclif, marked the beginning of a new era in religious education. From Wyclif the torch of religious freedom passed to John Huss and from John Huss to Luther; the result was the Reformation. Luther believed that the success of the Reformation depended upon the religious education of the people. He did much to provide the proper literature and placed a high estimate upon the teacher. So, also, John Calvin and Zwingli were leaders in the educational life of their day and attached great value to education as a bulwark of Protestant Christianity. Moral and religious instruction became a part of public education. The people were taught the Bible and children received catechetical instruction as a preparation for Church membership.

5. **Modern education and the Sunday school.**—Comenius, Pestalozzi, and Froebel were the great reformers in modern education. They placed the emphasis upon a study of the fundamental needs and rights of the child. They believed that both the Church and the State should see to it that every child, rich or poor, should have the opportunity for a good education. About 1775 Miss Hannah Ball and John Oberlin, of England, began to gather children together, before the church services, for a period of religious instruction. About the same time Robert Raikes established schools for poor children, where the Bible and the Catechism, as well as reading and arithmetic, were taught.

The movement passed to America, and in 1791 "The First-Day or Sunday School Society" was organized in Philadelphia. Bishop Asbury is thought to have started a Sunday school in Virginia in 1786, but little is known of it. Between 1791 and 1816, Sunday schools were started in Boston, New York, Paterson, New Jersey, Pawtucket, Rhode Island, and Pittsburgh, Pennsylvania. The movement gathered strength rapidly, and in 1824 the "American Sunday School Union" was organized, for the purpose of publishing necessary literature and planting schools in communities where they were needed. About 1872 the International Sunday School Association came into existence.

The various denominations, now fully awake to the value of the Sunday school, began to create general agencies and educational departments to push and perfect the work. Since the adoption of the Uniform Lesson System about 1872 the growth and development have been steady. Since the adoption of the Graded Lesson idea about 1908, and the consequent emphasis upon the training of teachers and the grading of the schools, growth has been still more rapid. The number now enrolled in Protestant Sunday schools in North America is twenty million, or nearly one fifth of the entire population. The principle of separating Church and State in education has practically excluded moral and religious instruction from our public schools and has placed upon the Church the full responsibility for this phase of education. The present problem is, how to adjust the Sunday school so as to enable it to meet this gigantic task.

THE PURPOSE AND FUNCTION OF THE SUNDAY SCHOOL

1. **Purpose.**—In a general sense the Sunday school is the Church engaged directly in the moral and religious education of the people, thereby supplementing the work of the public school and thus giving to the nation a system of Christian education. In particular it is the purpose of the Sunday school: (1) To develop Christlike lives, rooted and built up in the Christian faith. (2) To help young people to realize the moral and social ideals of Jesus in all the common relationships of life, and to devote themselves to the world-wide extension of the Kingdom of God. (3) To coöperate with other organizations in the Church in training efficient leaders, teachers, and officers for all kinds of Church work.

2. **Function.**—The Sunday school should function in three ways: through worship, instruction, and service.

(1) Worship is the reverent response of the soul to the conscious presence of God. If the Church or the Sunday school fails to impress the people with the solemn and holy fact of God's presence, worship becomes an empty form, a mere opening exercise, more harmful than helpful because it engenders irreverence.

(2) Instruction is the chief work of the Sunday school, but this instruction apart from its relation to worship and the quickening of the

religious emotions, is not religious instruction. Moreover, instruction is developing the mind through both impression and expression. The pupil must react to the truth presented through self-expression before the teaching process is complete.

(3) Conduct is the test of character and the goal of all teaching. It is the business of the Sunday-school superintendent and teachers to organize the school for definite service and to correlate all teaching with such expressional organizations as the Young People's Society.

THE CHURCH AND THE SUNDAY SCHOOL

The Sunday school is the Church engaged in religious education. Attendance upon the Sunday school is not a substitute for the public worship of God. Such a notion upon the part of either teacher or pupil is fatal. There can be no substitute for public worship, for the open confession of Christ, for the intimate communion made possible through the sacraments. It should be the chief aim of the Sunday school to contribute to, and not to detract from, the importance of these things.

The Sunday school as the chief educational agency of the Church should be subject to the governance of the Church. On the other hand, the officers of a church, including the pastor, should fully realize the vast importance of the Sunday school and give to it an intelligent and sympathetic support far beyond what they have given in the past. By support we mean personal coöperation, equipment, and financial aid.

Devotional Thought.—Prayer for the Sunday schools throughout the world that they may realize their true purpose. Special prayer for the Sunday-school missionaries who in America and in other lands are seeking to give all children instruction in the Word of God. Matt. 9 : 36–38.

EXPERIMENTAL WORK

Make a survey of your own and one other Sunday school in the light of this and subsequent lessons. Draw up a plan of how your Sunday school could be reorganized, administered, and equipped. Take fully into account the actual situation.

TEST QUESTIONS

1. What, in your opinion, were the three most important periods in the history of religious education? Give reasons for your choice.
2. What were the two fundamental principles of the modern reformers?
3. What has been the effect of the separation of Church and State with reference to religious education?
4. State in your own words the purpose and function of the Sunday school.
5. What is the great danger of emphasizing the Sunday school as the chief instrument of religious education?

SUGGESTED READING

GRAVES.—"The History of Education." Vols. I, II.
NICHOLS.—"Growth of the Christian Church." Vols. I, II.
TRUMBULL.—"Yale Lectures on the Sunday School."
"The Encyclopedia of Sunday Schools." Article on Sunday Schools.

STUDY II

GENERAL ORGANIZATION, HOUSING, AND EQUIPMENT

GENERAL ORGANIZATION

1. **Council of religious education.**—The Church has a large educational task, including the home and many other organizations as well as the Sunday school. Each church should therefore have a council of religious education or an educational committee created by the ruling authorities in the church, the session, or the Board of Deacons. Such a committee or council would naturally be made up of officers or representatives from each society or group of organizations in the church which is doing any kind of educational work. The pastor would, of course, be a member.

The duties of such a council are many. It should meet three or four times a year to consider the whole educational work of the church and to plan how it can be unified and developed as one great work. The many societies and organizations are like so many spokes in a wheel; the council is the hub in which they all unite. Without a hub there can be no wheel. A very small church may have such a council, which may consist of the pastor, the session, the Sunday-school superintendents, and one or two others. In fact, the smaller the church, the easier it is to unify the work. The council will create committees to deal definitely with specific phases of the work, for instance, a committee on the Sunday school, a committee on spiritual life and worship, dealing with the attendance of children upon the church, the devotional life of young people, and so forth. A committee might well seek to unify and promote missionary education and benevolences throughout the church, while a committee, including the pastor, members of the session, and the leaders in the Home and Cradle Roll departments, should seek to develop family worship and religious training in the home and to bring about close and sympathetic relation between the home and the Sunday school.

2. **Superintendent.**—This officer has three functions: organization, administration, and education. Many superintendents are poor edu-

cators; in this case there should be an educational superintendent, a public-school teacher or the pastor, who should be a trained educator and who would help to plan and administer the educational side of the school work. In large churches an educational superintendent is often a paid officer known as a director of religious education. He may also act as the superintendent. The whole work of organization and administration must be done and done effectively by the superintendent. Above all, the superintendent should be a man of sterling character, strong personality, sympathetic, tactful, and enthusiastic, a man who loves God and little children more than he loves his position. The superintendent should have a cabinet or executive committee composed of Sunday-school officers and any others whom it may be deemed wise to designate.

3. **Assistant superintendent.**—A specific task for every officer should be the rule of every school, large or small. The assistant superintendent may be responsible for the preparation of the equipment and for looking after supply teachers or he may be a classification and literature superintendent. This officer should meet new pupils, see that they are enrolled and assigned to the proper classes, and keep track of the supply and distribution of the literature.

4. **Additional officers.**—A secretary, a treasurer, a librarian, and their assistants, together with a competent head usher who will be at the door, greet the children cheerfully, get hold of strangers, and keep the incoming pupils orderly, will complete the number of general officers required in the organization of the average school. The functions of secretary and librarian will be described later.

5. **Standing committees.**—A few committees well selected are of great value. Too many committees clog the organization. A school should have (1) a finance committee, which will make up a budget, plan a method of finance, provide for benevolences, supervise all expenditures, and render an annual report. (2) A missionary committee is likewise necessary. Until missionary instruction and systematic giving find adequate expression in the regular curriculum, a committee to emphasize this aspect of education should exist. It should be a part of the larger united committee on missionary instruction for the whole church. (3) A social and recreation committee would be of real value to the Intermediate and Senior departments. (4) A cur-

riculum and library committee may be affiliated very closely with a general educational committee. Such a committee should study the curriculum and its various adaptations, provide for the training of teachers, ascertain the relation of additional material, direct the selection of books, and so forth.

6. **Departmental superintendents or principals.**—Every well-organized school will have department heads who will be to their departments what the principal is to the public school. Their work is largely educational, and they should be selected with great care and given full responsibility and authority for their task.

7. **Departmental grading.**—Certain departments are now generally recognized. The work of teacher-training is of such importance that it is being treated as a separate department. The following diagram shows the general plan of organization along with the departmental arrangement in the average school of more than seventy-five members. By using curtains and movable partitions, a small school of less than seventy-five members, meeting in only one room, may also have all these divisions. See Study VII.

THE CHURCH COUNCIL OF RELIGIOUS EDUCATION			
Committee on the Sunday School or the Executive Committee Superintendent, Pastor, and other Officers			
Finance Committee Missionary Committee			Lesson Committee Other Committees
DIVISIONS			
Elementary Ages up to twelve. Cradle Roll. Beginners, four and five years. Primary, six, seven, and eight years. Junior, nine, ten, and eleven years.	*Secondary* Ages twelve to twenty-four. Intermediate, twelve, thirteen, and fourteen years. Senior, fifteen, sixteen, and seventeen years. Young People's, eighteen to twenty-four years.	*Adult* Ages twenty-five and up. Organized Classes. Home Department. Parents' Class. Extension Classes.	*Teacher-training* First Year Class. Second Year Class. Third Year Class. Monthly Council of Teachers. Departmental Training Groups.

HOUSING THE SUNDAY SCHOOL

It has proved a shortsighted policy to provide inadequately for a growing Sunday school. Four stages have marked the movement for better housing: (1) Providing only the auditorium, and this with immovable seats; (2) one additional room, but unadapted to grading; (3) the Akron plan where the school may be partially graded, but all divisions may assemble at one time; (4) separate assembly and classrooms for each division or department.

Some adaptation of the fourth plan is bound to prevail. Competent architects are giving their entire time to a study of the problem of proper housing in the light of advanced educational ideas. The first step is to provide separate accommodations for the three elementary departments, including children from four to eleven or twelve years. They may first assemble for the opening exercises, then separate into three groups for instruction. From time to time they may assemble for the closing exercises.

The Secondary Division, including all pupils from twelve to twenty-four years, may be arranged in the same way, with additional provision for separate classrooms. The Adult Division, if very small, may be crowded in with the Secondary Division, but this is not advisable. The auditorium may be used if separate rooms for each adult class cannot be provided. The Teacher-Training Division should have separate rooms where they may have at least forty-five minutes for uninterrupted discussion of the lesson.

The second step is to provide entirely separate rooms for as many departments as possible. In the Secondary Division these should be so arranged that the whole division may be assembled for opening or closing exercises.

NOTE.—With these general principles before them, let the members of the training class be divided into two groups, each group to submit (1) an entirely new plan and (2) a plan for making the best use of the building already at hand.

EQUIPMENT

The particular equipment of each department will be discussed in later studies. We will treat here only the general aspects of the question.

1. **Seating.**—The old-time bench must give way to seats or chairs that will be adapted to the pupil. Gathering a class around a table has a distinct advantage.

2. **Maps and blackboards** should be provided not only for each department, but for individual classes. A teacher who does not have a separate classroom can get maps on small standards and use small blackboards to advantage. Classes have often raised the money to purchase their own equipment.

3. **Lesson helps.**—When the proper committee has selected the lesson helps, the secretary or superintendent of literature should see that they are promptly ordered and placed at the disposal of the department. If properly handled as part of the teaching material, Sunday-school papers may be of great educational value.

4. **Bibles.**—Bibles should be furnished for every pupil above the Primary Department. The school that neglects to create a love for the Bible, and a familiarity with its general content, has failed in one of its fundamental duties.

5. **Songbooks.**—Plenty of well-adapted songbooks are a necessity in any school. We cannot create a love for good music and a deep, intimate knowledge of the enduring hymns of the Church without good songbooks.

6. **Library.**—It is impossible to supervise too carefully the reading of children and young people. Even where there is a public library, the church should have a library of its own. Many churches have librarians who will recommend each week a list of books which can be obtained from the public library. To get books read, to get the proper books into the hands of the boy or girl at the strategic time, is an art calling for patient insight, a personal knowledge of pupils, and the intimate coöperation of teachers. Books for children should include wholesome, vital reading on general subjects, Bible stories, nature books, missionary stories, and biography.

The library should include a Bible dictionary, a commentary on the Bible, a Bible atlas, a book on Church history, and such books as "The Life of Christ," "The Life of Paul," "How We Got Our Bible," and others. Teachers of Intermediate and Senior classes should plan to have pupils consult such books in the preparation of brief papers. This has been done with great success. Every church could have a

well-selected group of books which treat different phases of the missionary activities of the Church. It should also have missionary biographies, and stories of mission lands, to meet the needs of all ages. Books dealing with child study, principles and methods of teaching, Sunday-school organization, and work with young people, should be at the command of teachers and other church workers. Such a library will supplement the public library and, if the church has a wide-awake, capable librarian, will be of incalculable value.

Devotional Thought.—Prayer for the superintendents and officers of all Sunday schools that they may get a vision of the greatness of their task and a spiritual blessing sufficient for the work.

TEST QUESTIONS

1. Give two reasons why a church should be organized for educational purposes.
2. Describe the committee or council of religious education.
3. What are the functions and qualifications of a superintendent?
4. Describe a properly housed and well-equipped Sunday school.
5. What is the scope of an adequate library and what are the functions and qualifications of a librarian?

SUGGESTED READING

"The Council of Religious Education." (Leaflet.)

FARIS.—"The Sunday School at Work." Chs. I–V.

LAWRANCE.—"The Sunday School Organized for Service."

Articles in The Christian Educator for 1916–1917 on "Changing Conceptions of the Sunday School," by Fergusson; "The Superintendent of the Future," by Fracker; and "The Sunday-School Secretary," by Gates.

STUDY III

THE HISTORY AND PRINCIPLES OF LESSON-MAKING AND GRADING

The first schools organized by Robert Raikes included in the curriculum, arithmetic, spelling, geography, the Bible, and the Catechism. The public schools gradually took over the teaching of the first three, leaving the Bible and the Catechism to the Church. Prior to 1870 the whole question of the curriculum was in a somewhat chaotic condition. Individual teachers very largely selected their own course of study.

THE UNIFORM LESSONS

1. **History.**—In 1867 B. F. Jacobs conceived the idea that the Sunday-school work of the world could be unified and greatly improved if all classes should engage in the study of the same lesson at the same time. The result was the system of Uniform Lessons selected by an International Lesson Committee and edited and published by each denomination. This marked a great advance in Sunday-school work. It fastened the attention of the Church upon the importance of the curriculum, gave the denominations oversight of the materials being taught, and furnished the first real basis of unity in Sunday-school work.

2. **Underlying principles.**—The original aim of these lessons was to go through the Bible every seven years, presenting to all alike, irrespective of age, such materials as the committee thought the pupil ought to study. It rests upon the principle that any lesson once chosen may be so adapted as to meet the needs of all ages. It is true that every person should be familiar with the general content of Scripture, but the particular needs of age groups cannot safely be ignored.

3. **Modifications.**—Since the introduction of the idea of graded lesson-making, the International Lesson Committee has felt compelled

to modify its treatment of the old Uniform Lesson and as a result will offer in 1918 a departmentalized Uniform Lesson. The lesson material will be chosen as before, with sole reference to its uniformity and place in the seven-year cycle. From each particular lesson an effort has been made to deduce different themes suitable for the different department groups. There are times when this has some degree of value, but in most cases it is strained and almost arbitrary and has the effect of calling seriously into question the validity of the uniform scheme of lesson-making.

THE CLOSELY GRADED LESSONS

1. **History.**—Following the lead of such great reformers as Pestalozzi and Froebel, thoughtful Sunday-school leaders gained a wholly new appreciation of the religious needs of the child and the necessity for a change in the lesson materials which would enable teachers to meet these needs. They saw what Jesus so forcibly taught, that the child, with his religious needs, his unfolding life, and his infinite possibilities, is the real key to religious education. In 1908 the International Closely Graded Lessons were introduced. They were received with considerable enthusiasm. Owing to some dissatisfaction on the part of the Presbyterian Church the series was somewhat modified for use in Presbyterian churches by substituting courses in the Intermediate and Senior grades.

2. **Underlying principles.**—The original Graded Lessons rest upon the following general principles:

(1) The child in its growth passes through well-defined periods of development during which certain moral and religious characteristics are dominant in the form of awakened instincts, impulses, tendencies, and experiences. These create the spontaneous interest to which the successful teacher must appeal.

(2) The Scripture materials should be selected with a view to meeting these needs and observing these natural stages in religious growth; hence the treatment of certain themes during each period of development.

(3) The mental life develops step by step in its grasp of great concepts or truths. Each preceding step is necessary in order that the next may be taken intelligently and constructively. These steps

form the successive years of study, age limits being the basis of division within the group.

(4) Extra-Biblical material, such as Church history, missions, and literature, are necessary to round out and make vital the present-day meaning of Scripture.

(5) The progressive development of the lesson material, linked up with the spontaneous interest of the child, challenges the pupil to better study and a more serious conception of the work of religious education.

In many churches a thoroughgoing trial of these lessons has proved the correctness of the principles involved, with the exception of those stated under section (3). It is becoming increasingly apparent that rigid insistence upon grading by years and the presentation of material in such close sequence of thought is not necessary for the best results in moral and religious education. The departmental group furnishes the most desirable point of departure with individual and age adaptations.

Upon what fundamental facts does grading rest?

Consensus of thought is emphasizing the following considerations:

(a) The moral and religious capacity of each individual, together with his knowledge of Scripture.

(b) Physiological development.

(c) Home and social environment.

(d) Mental development.

(e) Classification according to individual variation.

(f) Age.

A little reflection will reveal the fact that the tendency is strongly in the direction of putting emphasis, first, upon the group and upon the individual within the group, and secondarily, upon the age limits.

THE DEPARTMENTAL GRADED LESSONS

1. **History.**—The Presbyterian Board of Publication and Sabbath School Work of the Presbyterian Church, U. S. A., prepared and issued in 1915 the Departmental Graded Lessons for the Elementary Division. They are based on the outlines for the International Graded Lessons. The distinctive feature of the series is that but one lesson is to be used by the classes in a single department. At the present writ-

ing, these lessons are being used with satisfaction in about three thousand schools. In this movement the Presbyterian Church, U. S. A., was joined by other Presbyterian bodies.

The results thus attained, along with the suggested changes in the grading of the Sunday school into groups of three years each in the Junior, Intermediate, and Senior departments, have made it highly desirable to rearrange the system, improve the manner of treatment, and begin its extension into the upper departments. The Departmental Graded Lessons as now arranged and treated rest upon the following facts and principles:

(1) The moral and religious needs of the group and not the age furnish the best point of departure in lesson-making. Moral and religious instruction does not depend upon the close sequence in the presentation of material that is required in most secular education.

(2) Physical, mental, moral, and religious differences in children come before rigid age limits in determining classification within the group. For instance, in the Junior Department the classes should not be formed on rigid age limits, but according to the capacity and development of each individual in the group. The average number in each class will doubtless fall within one age, but not necessarily so.

A recent investigation of the eighth grade of one of the most efficient grammar schools in Philadelphia revealed the following ages: In Division A there were eight pupils of twelve years of age; sixteen of thirteen years; six of fourteen years; and two of fifteen years of age. In Division B there were four pupils of twelve years of age; fifteen of thirteen years; eight of fourteen years; eight of fifteen years, and three of sixteen years of age.

(3) A rearrangement and new treatment of the material in the teacher's manual of the Departmental System which makes adequate provision for individual and age adaptation within the department.

(4) The action of the Sunday School Council in proposing a new system of grading whereby the pupils can be gathered into groups of three years each.

(5) The practical problem from the standpoint of the average church which finds it exceedingly difficult to organize and maintain a closely graded system.

(6) The Departmental Graded Lessons make easier the combining,

on occasion, of several classes under one teacher; the securing of substitute teachers; the work from the desk by the department superintendent; and the conference of teachers in meetings for study.

(7) There has been urgent call for but one system of graded lessons that will best meet the educational ideals and at the same time avoid the confusion so often created by too many systems of lessons. The lessons of the Departmental System, based upon the moral and religious needs of the group and so arranged as to be capable of individual and age adaptation, are to be issued as best meeting the new situation.

The outline of the new Intermediate Departmental Graded Lessons is as follows:

INTERMEDIATE DEPARTMENT

TWELVE, THIRTEEN, AND FOURTEEN YEARS

FIRST UNIT

I, II. The Gospel by Mark with Historical Introduction. Lessons 1–26.
III. Studies in Acts. Lessons 27–39.
IV. The Bible, the Word of God. Lessons 40–52.

SECOND UNIT

I. Biographical Studies in the Old Testament. Lessons 1–13.
II. Things We Most Surely Believe. Lessons 14–26.
III, IV. Biographical Studies in the Old Testament. Lessons 27–52.

THIRD UNIT

I. Jesus the Leader of Men. Companions of Jesus and Early Christian Leaders. Lessons 1–13.
II. Lessons in the Gospel by Luke. Lessons 14–26.
III. Leadership for God. Bible Principles of Leadership. Lessons 27–39.
IV. Story of the Reformed Churches. The Story of Our English Bible. Lessons 40–52.

The new lessons will be ready for use October 1, 1917.

THE PRINCIPLE OF GRADING AND REASONS FOR PROPOSED CHANGES

The primary principle of grading in the Sunday school is clearly stated by Jesus in Mark 4: 26–29. It is the principle of development

by more or less well-defined periods of growth. "And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." Just as in the world of nature, so in the life of every child, there are periods of growth when certain aspects of life unfold. In this process of growth within the period two aims are at work: (1) to develop symmetry of life and (2) to prepare perfectly for the larger development of the next period. Every child must live completely each period of his development in order that the whole of life may mature perfectly.

After many years of study, observation, and experiment, Sunday-school workers established the present system of grading. It was felt that these periods are so clearly defined that they should be rigidly adhered to. During the past few years many students of the subject have felt that certain changes would prove beneficial and that greater elasticity should be allowed for the wide variation in different children. As a result these changes were proposed by the Sunday School Council, and, after much discussion, were recommended for trial and experiment. The two plans are here stated side by side for comparison.

I. THE ELEMENTARY DIVISION

Old Plan	*New Plan*
Birth to twelve years.	Birth to eleven or twelve years.
	CRADLE ROLL
Birth to three years	Birth to three years.
	BEGINNERS
Four and five years.	Four and five years.
	PRIMARY
Six, seven, and eight years.	Six, seven, and eight years.
	JUNIOR
Nine to twelve years.	Nine, ten, eleven, and possibly twelve years.

II. THE SECONDARY DIVISION

	INTERMEDIATE
Thirteen to sixteen years.	Twelve, thirteen, and fourteen years.
	SENIOR
Seventeen to twenty years.	Fifteen, sixteen, and seventeen years.
	YOUNG PEOPLE
———	Eighteen to twenty-four years.

III. THE ADULT DIVISION

Twenty-one years and up.	Twenty-five years and up.

It will be seen that three very decided changes have been proposed. The transfer of the twelfth year from the Elementary to the Secondary Division, the transfer of the years twenty-one to twenty-four from the Adult to the Secondary Division, and an entire rearrangement of the years in the Secondary Division.

It was now felt that the difference between the years nine and twelve and between thirteen and sixteen were so great that they did not admit of the best treatment when taken together. Again, so many children at about twelve experience the beginning of fundamental physiological changes and really belong to the group of early adolescence. The three leading reasons urged against grouping the twelve-year-old child with those older are:

(1) The twelve-year-old boys and girls would be leaders in the Junior and not in the older group.

(2) It is a period of religious crisis and decision and they ought not to be put into new surroundings.

(3) The Intermediate Department is not so efficiently organized as the Junior.

The answers to these arguments are as follows:

(1) The natural and normal tendency in children should be and is to look forward and not backward.

(2) Thirteen and fourteen are equally years of religious crisis and decision, and the twelve-year-old child will be better cared for in this respect in the older than in the younger group. The moral and re-

ligious capacities of the twelve-year-old child are so much greater than the capacities of the child nine or ten years old that close confinement to the Junior group may make for retardation.

(3) The third argument is serious and can be met only by the Sunday-school world's setting itself to the development of an Intermediate group organization that will soon be as efficient as the present average Junior Department. It ought to be done and it can be done. Nothing will bring it about more quickly than insistence upon this change in grading. It should be done as much for the sake of the thirteen- and fourteen-year-old boys and girls as for the twelve-year-olds. The following are interesting expressions of opinion:

E. Morris Fergusson, D.D., General Secretary, Maryland Sunday School Association, Baltimore, Maryland, says: "The twelfth year is a transitional period, and the variation of individuals is wide. A strong argument could be made on either side. I think the balance favors the grouping of the age with those older, provided as good department work is done with twelve to fourteen as with nine to eleven."

E. M. Robinson, Boy's Work Department, International Committee, Young Men's Christian Association, says: "I find in our Association work that boys of about twelve, thirteen, and fourteen, and boys of about fifteen, sixteen, and seventeen group naturally together. Some boys of twelve are, of course, too young to be classed with the twelve-to-fourteen-year-old group, while some are too old to be classed with any younger group. No exact calendar grouping can ever be positively satisfactory."

The transfer of the years, twenty to twenty-four, from the Adult to the Secondary Division, forming one large group of young people, was recognized by all as a wise change. The proposed subdivision of the Elementary section into three groups, twelve to fourteen, fifteen to seventeen, and eighteen to twenty-four, met with pretty general favor. It is evident to all that no hard and fast line can be drawn between the years seventeen and eighteen, the real line of division being graduation from the high school and entrance upon life work or higher education.

John L. Alexander, Secondary Specialist, International Sunday School Association, says: "I am of the firm opinion that the adolescent group should be considered as a whole, and that it ought to be divided

into three classes: (1) Twelve to fourteen inclusive; (2) fifteen to seventeen inclusive; (3) eighteen to twenty-four inclusive. These are the divisions which are being made or are being advocated in our secular education, and the boys and girls of these periods naturally associate themselves together."

Devotional Thought.—Prayer that God may continue to guide the development of Sunday-school work until it becomes the perfect expression of his wise will.

TEST QUESTIONS

1. What is the difference between the Uniform and the Closely Graded Lessons?
2. Give the reasons for the Departmental Graded Lessons.
3. What is your opinion regarding the proposed changes in grading?

SUGGESTED READING

TRUMBULL.—"Yale Lectures on the Sunday School."
LAWRANCE.—"The Sunday School Organized for Service."

STUDY IV

THE ELEMENTARY DIVISION

The period from birth to twelve years of age, when the children of the Sunday school are in the departments known as the Elementary Division, is a period of preparation. The educational aim should be to create moral and religious impressions and organize tendencies to behavior.

THE CRADLE ROLL DEPARTMENT

Birth to Three Years

1. **Purpose.**—The chief aim of the Cradle Roll is to enroll the babies and to get into the homes and assist the mothers in giving to children those early moral and religious impressions that are vital to all later teaching.

2. **Curriculum.**—This department should help in establishing the family altar and religious training in every home. Lessons in prayer, worship, obedience, cleanliness, love, kindness, and proper speech should be early taught by the mother. Sanitary conditions and proper food and clothing are essential.

3. **Organization.**—The best woman available in the congregation should be superintendent, and such assistants as she may require should be chosen with regard to ability and geographical location in the parish.

4. **Duties.**—Frequent calls, the enrollment of each child, sending a birthday remembrance, frequent meetings for parents, and distribution of literature.

THE BEGINNERS DEPARTMENT

Four and Five Years

1. **Purpose.**—The child now gets its first religious impressions outside the home. Children come into the Beginners Department with eager souls and alert senses, with many first impressions gained in the home, and with instincts, reflexes, and ideas already forming into

habits. The purpose is to enrich the home training and to enlarge upon the meaning of reverence, worship, prayer, obedience, love, and kindness, not only through the beginnings of formal instruction, but through the example, the sympathy, and the friendship of the teacher. Sense impression, self-expression, rhythmic movement, imitation, wonder, fancy, imagination, love, and simple, open-hearted credulity, are child characteristics which the teacher should utilize.

2. **Curriculum.**—The chief object of all teaching is to get the child to have a clear consciousness of the fact and presence of God. It is God who made all things, who cares for us, who watches over us, and who sees all our actions. God is the Creator, the Caretaker, the loving Father. The reactions sought are worship, obedience, and helpfulness. Bible stories taken chiefly from the early part of the Old Testament and from the life of Christ are best suited for this purpose, but these may be supplemented by nature stories and incidents of home life. The story method is always best supplemented by the careful use of pictures, handwork, motion songs, and simple memory work. The program for each Sunday would include: (1) Worship, as praise and offering; (2) lesson story either to the department as a whole or to small groups of six or eight pupils each; (3) expression, as the natural reaction to the lesson story, prayer, memory verse, song, and some act of helpfulness in the home during the week.

3. **Organization.**—A principal and two teachers will usually be sufficient. The children should be gathered in a circle for the opening song, prayer, and lesson story. After this they may be divided into groups for handwork and more formal instruction. The superintendent should plan the work in coöperation with the teachers, and maintain a departmental training class.

4. **Place and equipment.**—The room should be light, homelike, and, if possible, separate from the rest of the school. Chairs, tables, lesson materials, pictures, a blackboard, and a sand box, should be provided.

THE PRIMARY DEPARTMENT

Six, Seven, and Eight Years

1. **Purpose.**—The child has now become established in the larger life of the public school and mental growth becomes more rapid. The

Primary Department should build upon the preceding work and seek (1) to develop impressions about God and duty into clear mental images; (2) to have the imagination deal with the world of facts rather than fancy; (3) to have truth and imagination control the conduct for definite moral and social ends.

2. **Curriculum.**—The lesson material should now be arranged in themes, which should deal largely with lessons about God and our relation to him through worship, obedience, and kindness to others. There should be lessons about God's house, God's day, God's Book, God's children, and the teaching of specific duties, as love, trust, obedience, honesty, cleanliness, kindness, helpfulness. These should be taught by related stories from the life of Jesus and those who helped him. Memory work expressing the lesson themes should be constructively taught. Children should retell the stories and act out the lessons as much as possible in the class as a social group.

In the Departmental Graded Lessons one group or unit of these themes will be presented each year. A child does not learn the meaning of worship, goodness, obedience, and kindness in precisely the same way in which he learns addition, subtraction, multiplication, and short and long division. All must be presented each year as parts of the whole of life and conduct. As a result of the three years of teaching the child will have increasingly clear conceptions, a more reverent and loving attitude toward God and man, and more definitely established tendencies in behavior. The whole educative process is the unfolding of life, through spiritual nurture, into a symmetrical and beautiful Christian character. This same principle is operative throughout the whole process of Christian education.

3. **Organization.**—The officers should include a superintendent, secretary, pianist, and class teachers, all in close sympathy with the aim of the department. The work of the year, as well as each lesson and program for the day, should be carefully outlined in a plan book. It may be necessary to hold the opening and closing exercises with other departments, but it is much better to hold such exercises separately.

4. **Equipment.**—A well-lighted room, large enough to screen off the classes for the lesson period; chairs from eleven to fourteen inches high and tables from twenty-two to twenty-six inches high; blackboards, a sand tray, a desk for the teacher, pictures, printed hymns, models

illustrating Bible lessons, and a cupboard or case of drawers for keeping material.

THE JUNIOR DEPARTMENT

Nine, Ten, Eleven, and Possibly Twelve Years

1. **Purpose.**—A previous study of the characteristics of this period reveals that it is a period of organization rather than of growth, a period of habit formation, drill, and memorizing. The moral sense awakens, and knowledge of law, authority, and obedience is essential. At about ten or eleven years of age still other characteristics appear, such as idealism and hero worship and a great desire to read. The meaning of history and geography appears, and thought widens immensely. There is a desire to reason and think for oneself, supplemented by an awakened religious impulse and a tendency toward early conversion. The purpose of this department should be to meet these needs by the proper curriculum and organization.

2. **Curriculum.**—(1) Moral instruction by commandment, precept, and biography, along with such expressional activity as will develop right habits of conduct.

(2) Systematic teaching of the books of the Bible, their meaning and general content, also the memorizing of hymns and passages of Scripture.

(3) Emphasizing of reverence for law, for God's name and God's house, along with the habit of church attendance and training as to worship and the meaning of the sacraments.

(4) Presentation of sections of the Bible in their historic outline, as the lives of the patriarchs and the kings, and the life of Christ.

3. **Organization.**—As far as possible the Junior Department should have its separate organization and place of meeting. The principal or superintendent should be chosen on account of special qualification to work with Juniors. A strong, forceful but sympathetic personality is necessary, a good disciplinarian with constructive organizing ability, a real educator. This is the period when the developing processes of the past years are rounded out and made ready for a wholly new enlargement and enrichment of life. Individual variation becomes more marked and more careful study of each child should be made.

4. **Equipment.**—Every class should have a table and a good supply of Bibles. The department should be supplied with a set of maps and several blackboards. The wall that is adorned with a few fine pictures will make its spiritual appeal. Wall charts showing hymns, the Commandments, and books of the Bible, are a great aid in teaching at this time.

5. **Activities.**—The expressional side of character-building includes: (1) worship, (2) service, (3) social and recreational activities both in the home and under the direction of the department.

(1) Worship. The worshipful side of the school session should approach the lofty dignity of the best church worship and yet be adapted to the expressional needs of Juniors. The habit of attendance upon public worship should be encouraged and recognition of it should be made in the standards of the department.

(2) Service. This should include benevolence, missionary work, giving and assuming helpful tasks in the classroom, the home, and the community. The Sunday school should clearly recognize, as a part of the building of Christian character, all of the common home duties which may be assigned to children. If the Junior and Intermediate departments would make up a list of duties performed in the home for which boys and girls would receive credit toward promotion, it would greatly vitalize all Bible instruction, bring the home and the school into closer relations, and actually do the work of building Christian character in terms of conduct. "By their fruits ye shall know them." Such a list could be checked by the parents and returned every three months for credit. It would include such duties as helping mother, running errands, making beds, caring for the baby, and being obedient to parents.

(3) The social and recreational activities, so far as they are in connection with the church, should have the thoughtful supervision of the teacher and should be indirectly educative in aim.

All the work attempted by the numerous societies, guilds, leagues, and bands can best be performed by the class groups and the department. Where these separate organizations do exist, they should be under the officers and supervision of the Junior Department of the church.

Devotional Thought.—Prayer for the Elementary officers and teachers of all Sunday schools.

TEST QUESTIONS

1. What is the real task of the Cradle Roll Department?
2. What are the main themes in the Primary curriculum and how does the Departmental System present them?
3. What would you teach Juniors and why?
4. How would you develop the expressional side of education in the Junior Department?

SUGGESTED READING

FARIS.—"The Sunday School at Work." Ch. VI.
FORBUSH.—"Child Study and Child Training."
SUDLOW.—"The Cradle Roll Department."
BALDWIN.—"The Juniors: How to Teach and Train Them."
HARRISON.—"A Study of Child Nature."
FERRIS.—"The Sunday Kindergarten."
WARDLE.—"Handwork in Religious Education."
DANIELSON.—"Lessons for Teachers of Beginners."
THOMAS.—"Primary Lesson Detail."
"First Things"; graded memory work for the Elementary Division.

STUDY V

THE SECONDARY DIVISION

According to the present grouping the Secondary Division includes boys and girls from thirteen to twenty years of age and is divided into two groups: Intermediate, thirteen to sixteen years, and Senior, seventeen to twenty years. The new method suggested recently by the Sunday School Council recognizes three groups as follows: Intermediate, twelve to fourteen years; Senior, fifteen to seventeen years; Young People, eighteen to twenty-four years. It may be some years before the new system will come into universal acceptance, yet, because of its obvious advantage, we urge schools to try to make the adjustment.

THE INTERMEDIATE DEPARTMENT

There will always be a few twelve-year-old boys and girls who will remain with the Junior group and a few of fifteen years who will do better work by remaining with the Intermediate group. The Intermediate age, however, is from twelve to fourteen years.

1. **Purpose.**—The birth of physical functions requires a positive and wholesome spiritual interpretation of life and sexual relationships. The enlargement of the moral nature requires that moral law be taught not only as Commandments written on tables of stone, but as inward, living principles. Jer. 31:31–34; Matt., ch. 5; Gal., ch. 5; Rom. 13:7–10. Provision should be made for the spiritual enrichment of the emotional, intellectual, and æsthetic life of this period. The social impulse must be satisfied through the comradeship of family life, wholesome social groups, and church fellowship. Religion has now become subjective, an inner experience seeking expression. The teacher should guide this impulse into a public confession of Christ.

2. **Curriculum.**—The materials of the curriculum will consist quite as much in what we do not teach as in what we do teach. "It is not good pedagogy," says another, "to discover to a child his potentialities for vice by pointing it out in others. To think a thing is to do it

unless there are unusual inhibiting influences. For this reason every effort should be made to shield the Intermediate child from all evil, and especially from evil companions, evil pictures, and evil books." This applies particularly to evil suggestion lurking in what to the adult mind seems harmless.

Bible history, an intimate knowledge of great Bible characters, especially of the life of Christ, a constructive study of at least two books of the Bible, and development of the abstract virtues, such as duty, honor, loyalty, and love, should form the basis of instruction during this period. Simple, concrete teaching regarding the doctrines, history, and polity of the Church, the origin and structure of the English Bible, a study of missionary heroes, and a religious interpretation of American history—these and perhaps other courses should form a part of the materials of the curriculum. Study carefully the outline of the new Intermediate Departmental Lessons given in Study III and see how fully these lessons meet the requirements. They are based on the International Graded Outlines, which have been somewhat modified and improved.

3. **Expressional activities.**—(1) Worship. Most Sunday schools submerge the Intermediate group in the Senior and Adult groups, ignoring utterly their special needs. Intermediates should have a large part in the worship, both of the Sunday school and of the church service. Their deeper needs, aspirations, and soul hungers should find expression in song, Scripture-reading, and sermon. Habits of church attendance should be firmly established by the growing consciousness that they are a vital part of the whole.

(2) Service. Both the class group and the department should have a carefully organized, systematic, and correlated plan of social service, missionary activities, and giving.

(3) Social and recreational activities. Intermediate boys and girls are constantly enlarging their social activities and circles of friends. These interests ought to be centered in the home life and under careful guidance. The athletic and social interests should become expressions of the truth taught in the classroom.

(4) Class organization. All classes may now be organized and given large responsibilities under supervised leadership. The expressional activities may be carried on largely through the class and

departmental group in close coöperation with one or two comprehensive organizations such as the Intermediate Christian Endeavor Society.

4. **Organization and equipment.**—Intermediates should have their own definite organization under a superintendent who has educational qualifications. For boys above the Junior Department, it is wise to have men teachers who understand boy life, although a strong, forceful woman may often prove successful with boys. The teachers should meet frequently for a study of Intermediate problems. Separate classrooms, a supply of Bibles, maps, blackboards, and tables, are necessary to the best work.

It is not necessary that the Intermediates should assemble for opening worship in a room separate from the Seniors. In fact, if the service is properly adapted and developed, it is a good thing to have the Secondary Division assemble in a body for the opening exercises.

Separate organization for boys and girls in the Secondary Division has been strongly advocated. This has been tried with some degree of success, but it has disadvantages. It doubles the organization and number of officers required and breaks the close association of the sexes which is the natural relationship of the home and society. A good idea is to arrange the classes so that all boys and young men will be on one side of the room and all girls and young women on the other. Organized classes and separate organizations, such as Boy Scouts, Camp Fire Girls, and the Intermediate Christian Endeavor, are advisable.

THE SENIOR DEPARTMENT

According to the present method of grading, all pupils from seventeen to twenty years of age may be treated as Seniors, but a clear recognition of the three-year group from fifteen to seventeen is highly desirable. This is the high-school age. All young people eighteen years of age, who have not yet graduated from high school, would naturally belong to the Senior group.

1. **Purpose.**—The pupils in the Senior group stand upon the threshold of the great palace of life. When they pass into the Young People's group, they will enter into and possess the whole house, room after room, until they are thoroughly adjusted and at home. In the

Senior group the teachers should help their pupils to build their lives around the new center of thought and action created by the public confession of Christ.

2. **Curriculum.**—There should be a presentation of Bible history in relation to Church history and the history of the American people. Such a course should be closely correlated with high-school and college work, with possible interchange of credit. This should also be a preparatory course for teacher-training. In addition to this course there should be a series of lessons explaining the meaning of the Christian life.

THE YOUNG PEOPLE'S DEPARTMENT

1. **Purpose.**—Between the ages of eighteen and twenty-four young people must be led to adjust themselves permanently to the social structure. The living of the Christian life in relation to the home, the state, and the community, should be emphasized. Life must be charged with high and holy purpose.

2. **Curriculum.**—The central truths of Christianity should be taught in relation to their doctrinal bearing and practical application. Church polity as set forth in the New Testament would prove profitable. There should be carefully selected courses on missions, social service, and the social teachings of Jesus. During this period young people should take up the courses in teacher-training.

3. **Organization and activities.**—We have considered separately the purpose and curriculum of the Senior and Young People's departments. The organization and activities of the two groups present practically the same problem.

(a) General organization. In regard to general organization two plans are proposed. The first requires a principal for each department, who would study the educational needs of the group and lead and help to organize its activities. Such a leader might well have as a cabinet the teachers and the presidents of the different classes, placing the responsibility of initiative and leadership largely upon the young people. The second plan is to have one principal and cabinet to look after both departments. This plan has many advantages, especially for the small school.

(b) Class organization. The organized Bible class is an important

institution in the life of the Church. It develops personal responsibility, makes possible organized activities, trains young people for Church leadership, and affords opportunity for the expression of the devotional life. The president of the class may lead a discussion of the lesson when the teacher is unexpectedly absent. Worship, lesson discussion, devotional expression, social and recreational events, missionary, community, and church service, constitute most of the activities of the class.

The Relation of the Sunday School to the Young People's Societies

The fundamental aim of the Church is to make Christians. Each organization of the Church which enlists young people must make a conspicuous contribution to the accomplishment of this aim. At the same time, no two organizations may rightly assume the same task as their main purpose.

The Sunday school has assumed as its main purpose the study of the Bible as an essential in making and developing young Christians. In all class interests this purpose must hold first place. Nevertheless, the Sunday school includes in its program worship, some devotional expression, training, and service. Adequate development, however, is impossible in the Sunday-school class under present time limits. Whatever is done should be frankly acknowledged as partial.

The Young People's Society has assumed as its main purpose training for Christian service as an essential in making and developing Christians. This includes worship, training in devotional expression, executive leadership, and practical Christian service. It may also include educational classes, which supplement the Sunday-school work.

It is plain that every young person needs, for well-rounded Christianity, the aims that lie at the heart of these two organizations. The average Young People's Society, however, has in its membership less than half of the young people who are in the Sunday school. The question, therefore, arises as to whether it would not be better to plan the program and work of the Sunday-school class so as to provide the needed devotional training and service. Some would say, "Yes." Others would say, "Under present limitations, it cannot be done."

Frankly, the Church is trying some rather radical experiments. We must await results.

Many believe that radical changes in our well-established organizations are not needed, but that a plan providing for the closest possible coöperation between Senior and Young People's departments and the Young People's Society would produce the best results at this time. This coöperation may best be secured by creating a committee or cabinet which includes the officers, teachers, and class presidents of the Senior and Young People's departments of the Sunday school, and the officers and committee chairmen of the Young People's Society, whether with the pastor or a representative of the session.

Through this cabinet, the work for young people may be so correlated that the largest number will receive the maximum amount of Christian education and training with the least possible overlapping. In the development of committees there should be close coöperation; for example, the Membership committees of the classes should work with the Lookout Committee of the Young People's Society. The development of the young people in Christian expression and service in the large group, which attempts large things, is more inspiring and far-reaching, more broadening and enriching, and more nearly normal to their lives than is work attempted simply by classes.

If conspicuous changes in the plan of organization are essential, they will be revealed as a result of the work of the cabinet and may be made gradually, without the radical innovation which is so disturbing to the organizations already well established.

Devotional Thought.—Prayer for the thousands of young people in our Sunday schools and for those who seek to lead them.

TEST QUESTIONS

1. Which do you prefer, the present or the new way of grouping? Give your reasons.
2. What is your opinion regarding the separation of the Secondary Division into a boys' group and a girls' group?
3. Give your own views upon the relation of Sunday-school departmental organization to the Young People's Society.

SUGGESTED READING

FARIS.—"The Sunday School at Work." Chs. VII, IX.
FOSTER.—"The Intermediate Department."
FOSTER.—"The Problems of the Teacher of Intermediate and Senior Boys and Girls."
DARNELL.—"The Senior Department."
ALEXANDER.—"The Secondary Division."

STUDY VI

THE ADULT DIVISION

The growth of the Adult Division of the Sunday school has been rapid and significant. It may now be said that provision has been made whereby the whole Church engages in Bible study. This department includes:

Bible classes for young men and young women; Bible classes for men; the Brotherhood Bible class; Bible classes for women; inquirers' Bible class for new converts; a class for parents; group classes for the careful study of special subjects; Home Department; neighborhood Bible classes. Affiliated organizations engaged in the religious education of adults are: The midweek prayer service; the women's missionary society; the ladies' aid society; the men's club.

General Organization.—All of the above-named organizations should be grouped in one division or department with a superintendent and associate superintendent. The classes may meet in the church auditorium, or with the Intermediates and Seniors, or they may each have separate classrooms for their own exercises. No class can do its best work when it becomes completely detached from the organized life of the school, but separate classrooms for the recitation are necessary to the best work. When a men's Bible class does meet in a separate room it is very important to join in the general assembly of the school about once in every six weeks. Their presence will be an inspiration to the superintendent, and above all, an example to the boys.

THE ORGANIZED BIBLE CLASS

Each class may have its own complete organization, with well-defined committees, such as Membership, Publicity, Social, Welfare, Devotional, and Social Service committees. A good teacher and a wide-awake president are essential to any successful Bible class. Publicity, the personal touch, and the evangelistic spirit, are strong elements of success. The class should be registered at the denomina-

tion and state headquarters. One of the greatest dangers of this independent movement is detachment from the Church and the Sunday school. The class should contribute directly to the running expense of the school in addition to providing for their own work. They should also give largely to benevolences.

The president of the organized class is the key to its success. A good teacher is absolutely essential, but there is something in the genius of the movement that calls for vigorous, tactful, leadership. The president should not only have executive ability; he must be resourceful, as well, and above all, genial, sympathetic, and of a strong, positive Christian faith. The Membership Committee has two tasks: getting new members and stimulating attendance. Every person in the community available for membership should be carefully listed and approached. Membership contests are valuable when properly organized and followed up. Every absentee should receive a card, a telephone message, or a personal call before Wednesday. Then, in case of sickness or trouble, the Welfare Committee can call, send flowers, or assist in any desirable manner. The Welfare Committee should report to the class each Sunday.

Publicity of the right kind is essential and there cannot be too much of it. Publicity is one of the modern ways by which the Church goes out into the "highways and hedges" and compels the people to come in.

The Devotional Committee has, above all else, the task of keeping the evangelistic spirit and aim of the class uppermost. Special prayer groups can be arranged. If the class meets separately, the devotional program will be provided by this committee. They will also coöperate with the pastor in promoting the evening service or the midweek meeting. The devotional life of men and women should be enriched through regular attendance upon the church worship. The Bible class that becomes a substitute for church worship and participation in the sacraments is failing in its truest mission. At the same time each session of the class should be deeply devotional in order that the teaching may be effective. Although Bible study is the chief purpose of the class, success requires some definite goal of service expressed as far as possible through existing church organizations, seeking its own method of expression only when these are lacking or are moribund. All adult classes should feel a deep responsibility for the educa-

tion of the children of the church and should coöperate earnestly with the pastor and Sunday-school superintendent. To fail to do this is to neglect a natural duty.

1. **Purpose and Curriculum.**—The adult Bible class movement has at least four aims which constitute its purpose: (1) The effort to keep the boys and girls from dropping out of Sunday school by surrounding them with a wall of fathers and mothers; (2) the hunger of a materialistic world for spiritual food; man cannot live by bread alone; (3) an awakened desire to know the fundamental facts and doctrines of the Christian religion in relation to salvation, suffering, modern science, daily living, and the changing social, economic, and political conditions of to-day; (4) the desire to become intelligently informed regarding the progress of Christ's Kingdom throughout the world.

To meet the religious needs for men and women for serious Bible study, most denominations issue an adult Bible class monthly which, in addition to the Bible lesson, contains many comments and interpretations adapted to the adult mind. Each issue also contains many valuable suggestions for the work of the class.

SPECIAL STUDY GROUPS

The organized Bible class is designed for busy men and women who wish a popular exposition and discussion of the Bible. In addition there should be provision for small groups of men and women who wish to make a careful study of some particular subject, such as book studies, Church doctrine and polity, the social teachings of Jesus, and Church missions. The key to such a group is a teacher who knows the subject and can make truth vital. Mission study classes are increasing rapidly throughout the Church. Such classes usually meet during the week.

PARENTS' CLASSES

The importance of instructing young parents in the religious nurture of children is now acknowledged. A class should be arranged for mothers who bring their children to Beginners or Primary classes. After the opening exercises of the children the mothers may be gathered into a class under a competent teacher for thirty minutes of study. The following books may be used as the basis of study: "A Study of

Child Nature," by Elizabeth Harrison; "Beckonings from Little Hands," by Patterson DuBois. There are also many books dealing with the problems of older children. Any of these courses might be introduced for a short period into the regular Bible classes. Week-day gatherings of parents for a special study of the home have proved very profitable.

THE HOME DEPARTMENT

In all thoroughly organized schools there is a Home Department of the Adult Division, its members being affiliated members of the different adult classes. The Home Department is thus a great feeder for the main school and also a point of contact between the Church and the home.

1. **Organization.**—There should be a superintendent, secretary, and treasurer, and a carefully selected corps of visitors who will visit the homes at least once a quarter to distribute literature and be of spiritual service.

2. **Function.**—To minister to all people who for any reason do not attend the regular sessions of the Sunday school. Such people are mothers, nurses, men and women regularly employed on Sunday, the sick, the aged, and the crippled. The Home Department can do a great deal toward promoting family worship and religious training in the home. The Home Department Quarterly, published by the Presbyterian Church, U. S. A., devotes many pages to the subject of religion in the home.

Members of the Home Department study the Bible lesson each week and make a report to the Home Department visitor who is expected to call every three months.

THE EXTENSION DEPARTMENT

There is a vast, undeveloped field for a Sunday school in conducting successful week-day Bible classes in the neighborhood. Rev. Stanley B. Roberts, of Minneapolis, has several such classes in connection with the Sunday school. The Bible Teachers' Training School of New York City has for several years carried on a large number of home Bible classes in the congested centers of population. The First Presbyterian Church of Seattle is now organizing home Bible Classes in each parish district. These classes are all held on week nights.

Many churches have well-organized mission or extension schools closely affiliated with the parent church. A notable instance of this kind of extension is being carried on by the First Presbyterian Church of Wausau, Wisconsin. This enterprising church conducts seven such schools, all organized and under the supervision of a central council of religious education and one educational head. The extension department should be in charge of a special committee of which the superintendent is chairman. The pastor should also be a member. There is no reason why such a department might not have a separate organization of its own.

THE MIDWEEK SERVICE

The time is probably not far distant when the pastors and officers of the Church will recognize the large educational value of the midweek service. In addition to plenty of time for the expression of the devotional life there could be a course of talks on prayer, doctrine, or Christian ethics, followed by brief discussions. These courses would be closely correlated with the Bible-school lessons. In many churches an additional hour is used for teacher-training courses and mission study.

Devotional Thought.—Prayer for the homes of our land and for the host of men and women who are seeking to take the Bible into the homes.

TEST QUESTIONS

1. What is the scope of the Adult Division?
2. What should be the relation of the adult Bible class to the church?
3. Define the function of the Home Department.
4. Outline a program that would make the midweek meeting an educational force in the life of the church.

SUGGESTED READING

FARIS.—"The Sunday School at Work." Chs. VIII, X, XI.
HODGES.—"The Training of Children in Religion."
PEARCE.—"The Adult Bible Class."
FARIS.—"Adult Class Plans and How to Work Them."
BLICK.—"The Adult Department."
STEBBINS.—"The Home Department of To-day."
FORBUSH.—"Child Study and Child Training."

STUDY VII

THE SMALL SUNDAY SCHOOL: ITS POSSIBILITIES AND PROBLEMS

Inasmuch as at least one half of all the Sunday schools in America have less than seventy-five members, it seems wise to devote a chapter to their special consideration. This discussion should be of value both to those interested in the small independent school and also to the large schools which should be conducting home classes and small mission schools.

SOME GENERAL PRINCIPLES

Some one has said that Mark Hopkins on one end of a log and a student on the other constitute a university. When we think of Jesus teaching Nicodemus, or the Samaritan woman at the well, or Mary and Martha in their home, when we think of his choosing twelve humble men, self-seeking, mistrustful, and dull of spiritual apprehension, and teaching them day by day for nearly three years, we begin to realize the priceless value that God puts upon the small Sunday school, even though there be but one teacher and one pupil.

Many of our finest preparatory schools are now advertising that they have one teacher to every six pupils. They realize that the best work can be done in small groups. Perhaps some day we shall get over our passion for bigness, and learn how to create enthusiasm through the power of the personal contact of a teacher and a few pupils. There is on record the history of a small rural school which during twenty-five years of history gave two members to the home ministry and three to the foreign field. One member became a university president, three are now college professors, one is a judge, and the whole community is blessed with godly mothers and spiritually minded farmers and merchants. At no one time did the school have more than four teachers, one of whom was the superintendent; but these must have been real teachers who taught out of a deep experience with God's Word.

The writer once knew a man who could scarcely read and write, who conducted a Sunday school of thirty-five members which transformed a whole community. This man walked forty miles across the mountains that he might attend a summer conference on Sunday-school methods.

Another superintendent and his wife sold their cow in order that they might attend this same conference. A wealthy city superintendent, on learning of this act of humble sacrifice, drew from his pocket twenty-five dollars, saying, "Tell that man to buy another cow." If all superintendents had such a spirit of sacrifice the Sunday school would go forward by leaps and bounds.

Remember that he who teaches one child well about God builds for eternity; that the best teaching is done in small groups; that the passion to serve God will surmount many difficulties.

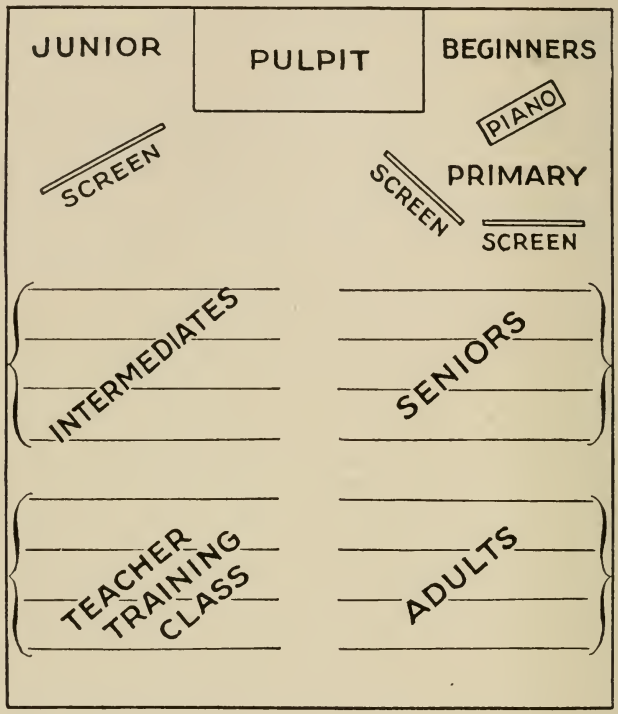
1. **Organization.**—The weakness of small schools is in following the line of least resistance, thinking that because they are small they should not seek constantly to improve. The best plan is doubtless to make the class and not the department the basis of organization. The classes should, however, correspond if possible to the departments; thus there would be in a small school a Primary class, a Junior class, an Intermediate class, a Senior class, an Adult class, and an Extension class, or Home Department. When a suitable teacher can be found a class should be formed even if there are only two or three members. Organization into small groups forms the nucleus for the most rapid growth and at the same time assures the best teaching. The Home Department should be organized even if there is only a superintendent. The Sunday school could thus be extended into country districts where the roads are bad or the distances great, in which case a family would constitute a class. A quarterly visit would keep the work intact and thus the entire community would be reached. A large work could thus be carried on even where there is no central weekly meeting. The visitors could be selected according to geographical location.

Suppose only three teachers can be found for a school of twenty members; the following divisions would be wise:

(1) A Primary class, consisting of all pupils of eleven years and under.

(2) An Intermediate-Senior class, consisting of all pupils from twelve years to about seventeen years.

(3) An Adult class, consisting of all pupils of eighteen years and over.



If about fifty members and six teachers are available, simply subdivide each class. When the membership exceeds sixty it is quite possible to have classes corresponding to departments as follows:

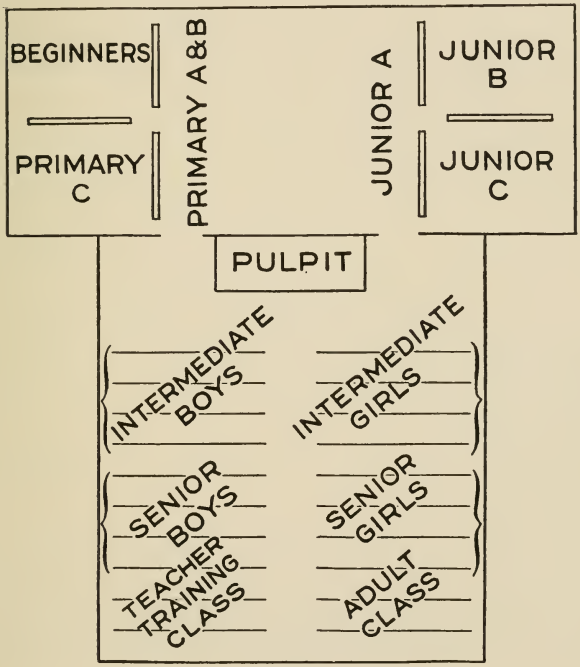
(1) Beginners. (Four and five years.)
(2) Primary. (Six, seven, and eight years.)
(3) Junior. (Nine, ten, eleven, and possibly twelve years.)
(4) Intermediate. (Twelve to fourteen or fifteen years.)
  (a) Boys' Class.
  (b) Girls' Class.

(5) Young People's. (Sixteen to twenty-four years.)
  (a) Boys' Class.
  (b) Girls' Class.
(6) Adult. (All over twenty-five years.)

The organization will thus consist of a superintendent, secretary, treasurer, librarian, and eight teachers, with six departments.

The problem is most difficult when only one room is available. When two rooms are possible the solution is easier. The plan for a one-room school on page 46 is taken from an article in The Christian Educator, written by Mrs. Maud Junkin Baldwin, Elementary Superintendent of the International Sunday School Association.

The following is a plan for a two-room school:



2. **Curriculum.**—It has now been proved that almost any school, however small, can use the Departmental Graded Lessons up to the Senior class. For Senior and Adult classes the Uniform Lessons are at present the best. The adult Bible class monthly will be found exceedingly valuable.

3. **Administration.**—A school should not allow itself to become provincial or get into a rut. This is too often the case with a small school. New ideas should be welcomed. The program for the exercises should be carefully prepared beforehand and frequently changed. Long talks by the superintendent have killed many a good school. Promptness, a worshipful spirit, and a businesslike method should prevail. If at all possible the Elementary classes should have their own opening and closing exercises. Where this is impossible, the exercises should be adapted to the younger pupils. In many schools these exercises are simply adult exercises. If rightly approached, Junior and Intermediate boys and girls will always take some active part in the exercises. In his valuable book, "How to Run a Little Sunday School," E. Morris Fergusson presents for criticism what we all recognize as the average program not only for the little but, alas! too often, for the big school. We quote it at this point and suggest that it be subjected to careful and constructive criticism. Let each member of the class also present for criticism a substitute program.

AN AVERAGE RURAL PROGRAM

(Presented for analysis and criticism)

Open school at the usual hour, provided the organist is not late.
Pass around Bibles, hymn-books and lesson leaves.
Sing one or two hymns.
Read the lesson for the day, responsively.
Lead the school in prayer.
Sing another hymn.
Secretary reads the minutes of last Sunday's session and calls the roll of officers and teachers.
Sing the lesson hymn.
Lesson study for twenty or twenty-five minutes. The superintendent teaches a class.
Secretary takes up the offering and marks the attendance, soon after the teachers begin.
Librarian gives out books and papers, a little before the teachers close.
School called to order without notice. Singing.
Call for title, golden text and catechism question for the day; sometimes

ask "desk questions" on the lesson. School responds by reading from the lesson leaves.

Secretary reports attendance for the day, number of visitors and collection by classes.

Notices and remarks; sometimes a talk on the lesson. Singing.

The Lord's Prayer in concert, standing.

Dismissal.

4. **Teacher-training class.**—Eighty per cent of the efficiency of any Sunday school is in good teaching. This should greatly encourage the officers of the small school, for good teachers can be trained irrespective of the size of the school and the excellence of the equipment. The famous chemistry department of Johns Hopkins University began in a cellar with a few soap boxes and some improvised apparatus, but it had a young and ambitious teacher. Some of our largest and most efficient teacher-training classes are in small churches in rural districts. The teacher-training class which meets on a week night might well be made a center for influencing and helping many young people. In scattered districts, the class, if it includes present teachers, might meet monthly at the time of the regular Sunday-school council. If the superintendent, or some energetic young man or woman, would organize a training class, even if there are only two pupils, and study the course together, it would be only a few years before the school was supplied with well-trained workers.

5. **Library.**—Through the circulation of good books and the stimulating of a taste for reading, the small school can render a great service. Especially is this the case if the school is located where there is no public library. Traveling libraries are available, and the Sunday-school paper can be made a great educational force. It is not the reading of many books that counts, but the reading of a few books well. What was said concerning the library in Study II applies equally to the small school, but of course must be carried out on a smaller scale.

SUGGESTIONS FOR SMALL SCHOOLS

1. Keep open all year.
2. Have a Finance Committee and strive for self-support.
3. Use good lesson helps. Your children are entitled to the best.
4. Keep in close touch with your denomination.

5. Extend your influence into every home for miles around.

6. Have an annual conference to hear reports, discuss methods, and make plans.

7. If your denomination has a Sunday-school missionary in your district, let him help you.

Devotional Thought.—Prayer for the thousands of small Sunday schools throughout the world and for all missionaries who are doing pioneer work.

TEST QUESTIONS

1. What is to be said in favor of a small school and a small class?
2. What is the best plan of organization for a school with less than twenty members? With about fifty members?
3. Draw a plan of your own church and suggest an arrangement of classes.
4. What is a good program for a school? How should it be varied?
5. Name ten difficulties common to a small school and state briefly how you would overcome them.

SUGGESTED READING

FERGUSSON.—"How to Run a Little Sunday School."
FARIS.—"The Sunday School at Work."

STUDY VIII

STANDARDS OF EFFICIENCY AND PROBLEMS OF ADMINISTRATION

STANDARDS OF EFFICIENCY

On the wall of a very large school there hangs this motto: "Everyone at work for a bigger and better school." A little examination revealed the fact that the standards were artificial. They wanted numbers merely for the sake of being the biggest school in the community; they wanted a teacher-training class and a graded school in order to get a pennant and a certificate with seals upon it. There did not seem to be any clear conception of the fact that standards rest upon vital principles and exist only in order to build the finest types of Christian character.

There are at least four general standards of efficiency:

1. **The spiritual standard.**—The Sunday school is a school of religion, building character through a vital Christian experience; it should, therefore, aim at a high standard of worship. The essential elements of worship are reverence, praise, prayer, giving, and earnest meditation on God's Word. Worship is an atmosphere, and an attitude of heart and mind, as well as a formal exercise. It should pervade the entire session of the school.

A high spiritual standard will include the desire to win every pupil to a personal decision for Christ, to build habits of church attendance, and to cultivate the finest spiritual graces.

2. **The educational standard.**—Standards of efficiency in education are based upon four things:

(1) They are based upon what the child can become and do at any given period during his development, in other words upon character and conduct.

(2) These standards in turn give rise to certain needs which form the aim of the teacher. In order to have the child realize these virtues certain truths must be presented as a knowledge of God's love, power, and daily care for his children. This gives rise to a third principle.

(3) In order properly to meet the needs of the growing child the Biblical materials should be carefully selected and graded, the children themselves being graded according to periods.

(4) It is now clear that the best results educationally can be attained only when the teachers have a good knowledge of the religious needs of the pupil, of the teaching value of different portions of the Bible, and of the best methods of presenting the truth.

3. **The standard of organization and equipment.**—The organization and equipment of the Sunday school must be such as will enable it to attain the educational standard.

4. **The statistical standard.**—This includes membership or enrollment standards. Every child in the community has a right to a religious education. Mere numbers do not spell success; a crowd is not a school. Unless new children are assimilated into the spiritual life of the school, and unless ample provision is made for their proper training, the statistical standard is not attained. This also involves a careful record of attendance and a follow-up system which insures pastoral oversight of each pupil. A statistical standard includes as its supreme aim the winning of every pupil of proper age to an open confession of Christ as Saviour and Lord. The fact that about fifty per cent of all boys and girls who reach the Intermediate Department drop out and are lost to the Church reveals a low statistical standard in most schools. Let us also remember that there are still twelve million boys and girls in the United States who are not receiving any kind of religious training.

The following standards have come into existence in an effort to make concrete and real the above ideals. They should be studied and constructively criticized. The first standard, known as the "Ten-Point Standard" was formulated at the International Sunday School Conference held at Dayton, Ohio, in 1911. It was changed and again officially adopted by the Sunday-School Council in session at Richmond, Virginia, in 1916, and a month later by the International Association meeting in Louisville, Kentucky.

THE TEN-POINT STANDARD

1. Cradle Roll and Home Department.
2. Organized Bible Classes in Secondary and Adult Divisions.

3. Teacher Training.
4. Graded Organization and Instruction.
5. Missionary Instruction and Offering.
6. Temperance Instruction.
7. Definite Decision for Christ Urged.
8. Workers' Conferences Regularly Held
9. Full Denominational Requirements.
10. Full Sunday School Association Requirements.

Note.—The Presbyterian Church, U. S. A., interprets Point 9 as follows:

(a) School under control of session. Annual election of officers must be approved by church session, and all new teachers chosen must also receive sessional endorsement. Each session should have a committee on the Sunday school.

(b) Observance of Children's Day and Rally Day with offerings for Sunday-school work.

(c) Observance of at least three other special days; offerings taken. The following special days are recommended by the General Assembly:

(1) Second Sunday in February: Vocation Day, Board of Education, Board of Missions for Freedmen.

(2) Third Sunday in February: Education Day, Board of Colleges.

(3) Sunday nearest Washington's Birthday and Sunday nearest Thanksgiving Day: Board of Home Missions.

(4) Easter Sunday and the Sunday before Christmas: Board of Foreign Missions.

(5) Second Sunday in May: Parents' Day, Board of Ministerial Relief and Sustentation.

(6) Children's Day (second Sunday in June) and Rally Day (last Sunday in September, or any convenient Sunday in the early fall): Sabbath School and Missionary Department, Board of Publication and Sabbath School Work.

(7) Last Sunday in October: Board of Temperance

(d) Use of Westminster lesson helps.

(e) Accurate records. This requires the use of class books, a

careful revision of the roll once a year, and a complete statistical report to the clerk of the session on April 1 of each year.

(Other denominations doubtless have somewhat similar interpretation.)

The Sunday School Association interprets Point 10 as follows:

(a) Report to the interdenominational organization.

(b) Representation at conventions.

(c) Offering for interdenominational work.

PRESBYTERIAN ADVANCE STANDARD

The later developments in Sunday-school work and in Christian education in general call for an advance upon The Ten-Point Standard, which will include the larger educational relationships of the Church.

1. Council of Religious Education.
2. Religious Training in the Home and Correlation of the Home with the Sunday School, Including a Class for Parents.
3. Adequate Building and Equipment.
4. Catechetical Instruction, Bible Reading, and Church Attendance.
5. Training of Officers and Teachers.
6. Young People's Societies with Definite Educational Program and Correlation with the Sunday School.
7. Missionary Education, Unified and Graded.
8. Vocational Guidance and Instruction.
9. Systematic Giving.
10. Community Extension.

PROBLEMS OF ADMINISTRATION

We create problems of administration when we set up high standards. It is a craven attitude that would lower the standards in order to avoid troublesome problems. Patient striving after high ideals will make the workman worthy of his work. In addition to being good organizers and educators, all general and departmental officers should have administrative ability. It is one thing to plan the work;

it is quite another matter to work the plan. Administrative success includes the ability to bring things to pass promptly and efficiently, painstaking and persistent regard for minor details, and the ability to work with others.

1. **The problem of the opening exercise.**—How can it be made worshipful? If it is not helpful it should be eliminated. We offer the following suggestions: Begin promptly, with every teacher and officer in place and in a reverent, attentive attitude. An officious, bustling secretary, or a tardy, indifferent teacher means an irreverent school. Have a program, varied from time to time but with a definite theme or aim throughout the quarter. Individuals, classes, and departments may be prepared to participate actively. Never exceed twenty minutes when the whole session is not over one hour and fifteen minutes long.

2. **The problem of attendance.**—The average attendance in the public schools is eighty-three and one half per cent. The average attendance in our Sunday schools is about fifty per cent. Quite a number of schools have attained an average of from sixty per cent to sixty-five per cent, and a few have as high a record as seventy per cent. Here is one amazing record. In the summer of 1916 the Presbyterian Summer Bible School at Chester, Pennsylvania, which ran for a period of five weeks with an enrollment of three hundred and forty-eight, had an average attendance of ninety-four and one fourth per cent. There is no valid reason why the ordinary Sunday school should not have an average attendance of at least seventy per cent from September 1 to June 30. A special organization for the summer months will greatly improve the general average. In rural districts where the roads are poor and the distances long, credit should be given for home recitation and grading by the parent in case of stormy weather or impassable roads. This should count in the making up of the average.

Increasing attendance by artificial means is like administering a stimulant during a spell of organic heart failure. There are no doubt occasions when it is advisable but if too often used it will prove to be a mere drug habit. A strong average pulse is possible only when there is a sound heart. A high average attendance in any school depends upon faithful, efficient teachers, with a genius for friendship and the

ability to create loyalty and enthusiasm in the class; a thoroughgoing departmental organization; a high educational standard with a simple plan for credits; and a thoroughly workable follow-up system on the part of the secretary and the teacher, working together. In the secondary and adult divisions of the Sunday school, class organization plays an important part in keeping up the attendance. The Welfare, the Social, and the Membership committees are all contributing factors.

3. **The secretary and the problem of records.**—In his articles in the November and December, 1916, issues of The Christian Educator, Herbert W. Gates says, "If the secretary has the vision he can do more than any other one man to make the work of teachers, superintendent, and pastor efficient." The problem of records includes a study of principles, a study of methods, and a study of materials. Records should be individual; they should reveal the degree to which the standards and ideals of the school are being realized in each pupil's life in relation to character, conduct, and attendance. They should also reveal the degree to which the church actually concerns itself about the spiritual welfare and whereabouts of the pupil each Sunday, the reason he leaves the school, where he goes, and what other school he joins. In looking up absentees the secretary will do well to enlist the active coöperation of the class and teacher. No pupil should be allowed to be away more than one Sunday without some member of the class looking after him. When he has been absent two Sundays the teacher should call on him, and after an absence of three Sundays, the pastor or parish visitor should call. If sickness or trouble is reported the child should be visited at once by the teacher, and the pastor should be notified. The secretary should insist on having on his records a report from every teacher concerning the absence of any pupil, together with the cause. This requires effort on the part of all concerned. Often teachers object to even the small amount of clerical work necessary. This objection can be overruled by the whole school's taking action asking the secretary to insist upon it. The good results are so apparent that any consecrated teacher will not think of objecting. The following simple card or slip for recording the desired information has been used very effectively.

ABSENTEE RECORD

The First Presbyterian Sunday School

Teacher.....Miss Jones
Class.....No. 26

John Evans has been absent two Sundays. Please look up and report cause. James Smith, Secretary.

CAUSE OF ABSENCE

Was sick and is better.
Was out of city.
Is dissatisfied.
Has moved to .....
Date .....

Stella Jones, Teacher.

The card system is undoubtedly the best for keeping the general records of the school. One general principle should apply to any system. It should be comprehensive and at the same time as simple and workable as possible. No secretary can do his work right without some help. He should, therefore, choose competent assistants. Neither can he do his work properly during the school hour. At least one or two hours during the week will be necessary. Where the school is thoroughly organized the departmental secretaries will assume many of the duties above indicated, but they should always work as a part of the whole secretarial system.

In the article by Mr. Gates, a card system is suggested. In "The Sunday School at Work," Chapter II, there is also a good description of the card system of records.

4. The problem of increasing the membership.—A Sunday school should be as large as its opportunity. A live, wide-awake school will never cease to grow. When all of the children in the neighborhood have been gathered in, the missionary spirit will push the school out into neglected places both at home and in far-away sections. A mission school or a home-study class in connection with the main school is a legitimate increase. We know of one Sunday school that reports twelve hundred members, yet only one hundred and twenty-five are in the home church school; the rest are enrolled in well-organized mission schools.

A growing school depends upon the way in which it takes care of the children it already has. Here is a pertinent question:

"Too many schools rely upon indiscriminate campaigns for mem-

bership to fill up the gaps caused by their own losses. What right has the church that is not efficiently nurturing its own pupils and bringing them into vital relationship with Jesus Christ and his Church, to ask the community to intrust any more children to its keeping?"

An increase in membership will always depend upon a strong educational program. It has been proved many times that growing schools are usually the schools with high educational standards.

A community canvass each year will always prove helpful when properly followed up.

Friendly rivalry between departments and classes stimulates increase in membership. This should be carefully guarded. Red and blue contests are profitable when carefully organized and the influx of new members well assimilated. Such a contest should be immediately followed by a special effort to increase the average attendance which is what counts most after all.

The spiritual tone of the school, the ability to satisfy deep religious needs, an atmosphere of Christian fellowship, and a well-thought-out social program are all vital elements in increasing membership. Nothing, however, can take the place of faithful, persistent, hard work. There is a very suggestive chapter on "How to Increase the Membership" in "The Sunday School at Work."

Devotional Thought.—Prayer for the secretaries and other faithful helpers in the Sunday schools throughout the world.

TEST QUESTIONS

1. What do we mean by standards?
2. Are there any other standards not mentioned?
3. What is the relation of standards to problems of administration?
4. Draw up a good program for the opening worship.
5. How may the problem of attendance be solved?
6. Describe the ideal secretary and his duties.
7. What are the principal factors that make for increased membership?

SUGGESTED READING

FARIS.—"The Sunday School at Work."

GATES.—Articles in The Christian Educator, November and December, 1916.

HARTSHORNE.—"Worship in the Sunday School."

LAWRANCE.—"How to Conduct a Sunday School."

STUDY IX

EVANGELISM AND TRAINING FOR SERVICE

EVANGELISM IN THE SUNDAY SCHOOL

1. **Its meaning and motive.**—The word, evangel, means good news, the good news of the gospel. An evangelist is one who proclaims the good news of the gospel of the Son of God. It is the message of redemption through the cross and of eternal life, through faith in the crucified and risen Lord. It is an open proclamation of the coming of the Kingdom of God, the doing of his will, and the establishment upon earth of righteousness, justice, love, and peace. Salvation and the Kingdom of God can come only as men individually repent of their sin and become reconciled to God, who "so loved the world, that he gave his only begotten Son." The evangelistic note in the gospel is earnest and urgent and filled with a passionate love and devotion. The motive is the motive of the cross. Study Matt. 4: 17–25; 18: 1–14; II Cor., chs. 4, 5, 6.

The Church is the body of Christ on earth. It is the visible fellowship of believers in Jesus who by their public worship of God, their goodness of life, and their love for one another, bear testimony to the divine mission of Jesus as Saviour. The Church is the chosen instrument of Christ for the great work of establishing his Kingdom upon earth. Study Matt. 16: 13–20; Eph. 1: 15–23; John 17: 13–21; 20: 19–23.

Sunday-school teachers have a strategic relationship to the evangelistic aim and purpose of the Church. From the time when the Sunday school, through the Cradle Roll Department, touches the life of the little babe in the home, up through the developing years until the matured life is firmly rooted and grounded in the faith and love that is in Christ, the teacher is a vital and essential factor in the evangelizing process. Each succeeding teacher in the life of a child is a rung in the ladder by which that child climbs up into the life of God. The first rung is just as essential to the ascent as the topmost rung.

See Part II, Study X. Section on "The Challenge to Faith." Read also Eph. 4 : 7–15.

2. **Methods.**—The great historic revivals of the Church have been the outcome of movements centered around fresh emphasis upon the reading of the Word of God by the people and upon the cardinal doctrines of the Christian faith. The Reformation was such a revival; so also was the great awakening under John Wesley and George Whitefield. In a lesser way this same movement of the Holy Spirit comes to a single church or to the life of the individual. The revival that is not preceded by a period of preparation through Bible study and prayer is forced. It does not get down to the roots of the religious life. The modern adult Bible class, rightly understood, is a mighty evangelistic movement within the life of the Church.

Decision Day in the Sunday school is the proper reaping by the pastor after years of faithful, patient sowing and cultivation on the part of teachers. The best time to have Decision Day is during the weeks preceding Easter. The lessons in the Intermediate and Senior grades should lead up to this greatest of all events in the life of our Lord. The new Departmental Graded Lessons are so arranged. Several weeks before Decision Day the teachers should come together for prayer and no teacher should lose the golden opportunity to get into close personal touch with each student concerning this matter of the great decision. Such a day should also be a time when every young person who has already become a Christian will take a step forward in the Christian life. It should in fact become a time of spiritual refreshment for the whole school. All young people who express any desire to consider the Christian life should be gathered into a communicants' class and carefully prepared for Church membership.

3. **Conserving results.**—After a recent communion service a very capable teacher was heard to say, "I feel as if my work were done; all of my girls have now joined the Church." As a matter of fact her work had just begun. This is the great mistake made by so many teachers and pastors. The new life in Christ must become deeply and firmly rooted or it will wither and die away. There are four ways of conserving evangelistic results: by Bible instruction, by the cultivation of the devotional life, by winning others to Christ, and by service in the church and community.

TRAINING FOR CHURCH LEADERSHIP

1. Vocational training.—How can I make my life count? What is the relation of my life work to my Christian calling? These are vital questions which the Sunday-school teacher must help to answer, but they must be answered by the uniting and blending of natural tendencies and talents with outside influences during the whole period of early development. Prayer and the guiding purpose of God are factors in leading most young people to decide upon their life work.

The Church needs the finest young men and women for the ministry, for various lines of Christian work, and for all kinds of service upon the home and foreign mission fields. It is the privilege and the duty of the Sunday-school teacher in coöperation with parents and pastor, to guide young men and women into these high places of service for the Master. When teachers fully realize their strategic opportunity in this regard there will be no lack of laborers for the whitened harvest. In teaching the early life of Moses, of Samuel, of John the Baptist, or of countless other men and women of God, the Primary or Junior teacher can awaken tendencies and set in motion influences that will prove permanent and decisive.

Every calling of life, such as motherhood, merchant, mechanic, farmer, or any of the professions, should be exalted as an opportunity through which a sacred service can be rendered to humanity. Humble toil, filled with gladness and the Spirit of Christ, is both work and worship.

2. Training for lay leadership in the local church.—The Church has rightly placed great emphasis upon a trained ministry, but, for some strange reason, it has, until lately, overlooked the importance and the possibilities of trained lay leadership. Of recent years, however, the Church has had a great vision of what can be done in this direction. We now see that it is a part of the educative process that the Sunday school shall endeavor to train its young people for active, intelligent leadership and service in the local church. This will mean a new era of advancement, especially in the small school where competent leaders are few.

(a) Teacher-training. There should be a teacher-training class in every school and, as the class advances and new classes are started,

the result should be a Teacher-Training Department which is just as efficient as any other department in the school. The officers should be a principal, or supervisor, a secretary, and teachers of the various classes. When the members of a class have finished the first year and have received their certificates, they should be counted as alumni. Those who finish the third year and receive the diploma will be graduate alumni. An alumni association should be organized with a president and a secretary. Its chief function should be to promote teacher-training by getting new classes organized, by keeping up a good teacher-training library, and by promoting educational ideals.

(b) Training for Church leadership. In addition to training young people to become efficient Sunday-school officers and teachers, the Church should also provide for the training of young men and women to fill all of the other offices and places of leadership in the Church. Experience points to the Young People's Society and the Senior and Young People's departments of the Sunday school as the organizations which, working together, can best provide this training. Many young people's societies are now providing classes in missions; Church history; denominational history, government and program; leadership among young people; boys' and girls' work; social service; and the development of the devotional life. The Presbyterian Church, U. S. A., gives a certificate and diploma to all who successfully complete a course of sixty periods, covering the above subjects and including some teacher-training. Anyone who has completed such a course, as well as the Sunday-school teachers, should be eligible to membership in the alumni association.

(c) Summer and midwinter institutes and conferences. In connection with the above systems of training, summer and winter conferences or institutes are becoming an important factor. These are usually held for periods of from five to ten days and provide for at least three or four regular courses of five hours each. All of the leading denominations are now providing such institutes for their young people and for all Sunday-school officers and teachers.

(d) Community institutes. At present there are about eighty-five such organizations and they are increasing rapidly in number. Various denominations combine in organizing an institute which provides competent instructors and a course of study covering usually about

twenty periods. The meetings are held once a week. Such an institute has two fundamental aims: first, to awaken the whole community to the importance and scope of moral and religious education; second, to train leaders who can go back to their individual churches and organize and conduct classes in teacher-training and Church leadership. Experience has proved that if the best and widest results are to be obtained, the first-year classes should be conducted in each local church, under the care of the pastor and local committee. An institute which attempts to provide for all of the first-year training greatly limits its scope. Advanced classes should be provided for all who wish to attend.

TRAINING FOR COMMUNITY SERVICE

In performing its task of building Christian character, the Sunday school functions in worship, instruction, and service. The idea of service should find expression not only in the Church, in the home, and in all individual relationships, but also in relation to community and national life. Young men and women should be taught to count as positive Christian forces in all social and political relationships. They should be willing to serve their community and state in whatever capacity called upon, but always as Christians, true to Christlike ideals, and ever seeking to build up and express in social and political institutions the fundamental principles of righteousness, justice, and love. If there are immoral and evil influences at work in any community, such as bad moving pictures, saloons, gambling dens, houses of ill repute, low dance halls, and unsanitary and broken-down tenements which breed disease and immorality, it is the function and the duty of the churches of that community to organize the young people to fight these evils and to put in their places wholesome, constructive substitutes. If a political campaign plainly involves vital, moral issues, a similar stand should be made in behalf of Christian patriotism and citizenship.

The Christian philosophy of service as stated in the twelfth chapter of Romans should be analyzed as a part of this study. See Rom. 11:33 to 12:21.

1. The wisdom and the will of God for every life. Rom. 11:33 to 12:2.

2. Finding one's proper place in the Church and the social structure. Rom. 12 : 3–8.

3. Sincere Christian love, the positive principle of all morality and social service. Rom. 12 : 9–21.

Devotional Thought.—Prayer that more young men and women may be led to devote their lives to Christian work.

TEST QUESTIONS

1. What is your conception of evangelism?
2. Describe a successful Decision Day.
3. What is the meaning and scope of vocational training?
4. What is the best way of promoting teacher-training?
5. Describe three other methods of training leaders.
6. What is involved in training for community service?

SUGGESTED READING

McKinney.—"The Child for Christ."
McKinley.—"Educational Evangelism."
Goodman.—"Evangelism Through Bible Study."
Faris.—"The Sunday School at Work." Ch. XV.
Bloomfield.—"Vocational Guidance of Youth."
Hall.—Articles on training for leadership. The Christian Educator for 1916–1917.

STUDY X

THE LARGER RELATIONSHIPS AND THE FUTURE DEVELOPMENT OF THE SUNDAY SCHOOL

THE SUNDAY SCHOOL THE CENTRAL ORGANIZATION IN A UNIFIED SCHEME OF CHRISTIAN EDUCATION

The importance of having a general council or committee on religious education is pressing. Briefly stated there are two fundamental reasons for this: (1) An education committee is needed to estimate the needs and influences which touch a boy's week-day life.

Suppose a nine-year-old stranger should appear some morning in Sunday school, wistfully look up into the face of the Junior principal, and ask to be helped in building up a well-rounded Christian character. He is put into the class of a teacher who knows nothing or cares nothing about his individual needs, his physical condition, his home surroundings, his week-day habits, or his associates. He is just one of many other boys for whom the school is responsible only one hour out of every one hundred and sixty-eight. He is told that he should attend church; he does so and goes to sleep. The session and the pastor know nothing of him; he is lost in the crowd. In the Junior Endeavor Society he is taught in a manner wholly unrelated to the instruction of the morning and possibly ill adapted to his needs. His parents are not at all interested so he is left to seek his own companions and select his own reading. On Monday he goes to a moving picture exhibition and is filled with false and unwholesome inpressions of life. The next Sunday the lesson hour is broken into and virtually spoiled because a zealous Missionary Committee wishes to crowd in some supplementary work which has never been organized and assimilated as a part of the curriculum. The result is a continuation of confused impressions. The child's dream and vision become blurred and finally fade. At fourteen he drops out of Sunday school and out of sight. The great material world with its subtle temptations, its fascinating lure, and its appeal to the senses, swallows him up.

(2) An education committee is needed to unify and correlate all of the organizations which seek in any way to help in the process of Christian education. In this process of unification and correlation the Sunday school occupies a central place. Around it the whole educational work of the Church should be built. The chief reasons for this are as follows: (a) The Sunday school has the work of directly teaching the Bible, the central Book in any curriculum of Christian education; (b) it engages in classroom instruction under increasingly efficient teachers; (c) it deals with all ages and all sorts and conditions of people, and is, therefore, capable of the widest and richest adjustments; (d) it has a unique type of organization best adapted to survive and to develop through enlargement of function. In any effort to unify the various organizations at work and build up a well-articulated system of Christian education in the local church, the Sunday-school organization and the Sunday-school curriculum will be central and determining factors.

The Sunday School in Relation to the Home

The home is the fundamental institution designed by God for the moral and religious training of children. See Part II, Study III. The Sunday school assumed that it could take over the religious training of children just as the public school had taken over the work of cultural and vocational education. This has proved a great mistake, almost a blunder. Not only have vital elements disappeared from the educational work of the Church, but the home life begins to break down whenever it ceases to be responsible for the religious training of the children. Moreover, the Sunday school needs the constant cooperation, the sympathy, and the prayers of Christian homes.

As a result the Sunday school is taking an entirely new attitude toward the home. By means of Cradle Roll and Home departments, adult classes, and parents' classes, the Sunday school has such an opportunity to influence the homes of our land for Christ as no other institution possesses.

The Sunday School in Relation to the Public School

There was a time when the Bible and the Catechism were regularly taught, side by side with arithmetic, geography, and history. No

one thought of a distinction between secular and religious education. Owing to sectarian differences, the principle of the separation of Church and State in public education gradually developed. As a result moral and religious instruction disappeared entirely from public-school education. The Church has, therefore, a twofold task: first, to supply the moral and religious instruction lacking in the public school; second, to make that instruction so efficient, so worth while, and so closely correlated with the public-school studies that children and parents will give it the same valuation.

A closer correlation between the Sunday school and the public-school education may be brought about in the following way:

1. **From the standpoint of the public school.**—(a) The Bible may be read and prayer offered each morning; (b) moral instruction may be introduced into each grade and many Bible precepts and proverbs learned; (c) the Bible narrative may be studied as a part of the courses in literature; (d) the best hymns of the Church may be sung and learned; (e) Christian teachers, who are reverent toward God and sympathetic in dealing with the religious life of children, may be selected.

Beyond this, in the public school, it may not be wise to go. In private schools and Christian colleges, Bible study is required as a part of the curriculum and as definite religious instruction.

2. **From the standpoint of the Sunday school.**—(a) Superintendents and teachers can pray for the public school and public-school teachers; (b) many churches are open every morning for a twenty-minute devotional service and large numbers of children attend before going to school; (c) teachers can use the knowledge gained in the public school as illustrative of, or related to, the religious truth taught in the Sunday-school lesson; (d) a system of credit toward promotion or graduation in the public school for work done in the Sunday school may be established. The State Board of Education and the proper Church authorities decide upon a course of study which must be taken under an approved teacher. The recitation period must be forty-five minutes long and an examination must be taken under the direction of the public-school authorities. Credit is then received toward graduation. This plan applies to the high school and is in operation in several states, among them Colorado, North Dakota, Indiana, and Wash-

ington. There is much to commend in it, but there is danger of its becoming un-American if not carefully limited. For the sake of the credit the Church should not surrender definitely religious values or direct control of its task. With these two precautions in mind the system is well worth a trial.

The Sunday School in Relation to Week-Day Religious Instruction

The problem of time for religious instruction is serious. A one-hour session one day a week lacks thoroughness and continuity, the two essential factors in constructive education. Thoroughness can be gained only by a longer session on Sunday and continuity can be attained only by some form of week-day religious instruction.

1. **A longer school session on Sunday.**—If the Church is ever going to perform its task properly, at least two hours every Sunday must be given to the work of Christian education. Three things should be aimed at: first, to provide real, dignified, and vital worship; second, to secure genuine study and thoughtful discussion of the lesson; third, to train the expression of the devotional life of each student. It is essential that these three aims be attained in the case of all pupils and not merely of a small group.

The following plans are submitted for discussion and trial:

First Plan: 9:30 to 12:45 A. M.

Beginners and Primary Departments

9:30–10:00	Opening Exercises: worship, prayer, birthday gift.
10:00–10:30	Bible story told and retold.
10:30–11:00	Expressional work: sand table, handwork, motion songs.
11:00–11:30	Worship, singing, Bible verses.

Junior, Intermediate, and Senior Departments

9:30–10:00	Opening exercises: worship, announcements, extra Biblical material.
10:00–10:50	Lesson study and discussion.

10:50–11:30 Worship and expression of the devotional life including the offering as an act of worship, the learning of hymns, the recitation of passages of Scripture, devotional talks, voluntary prayer, and expression of ideas by young people.

11:30–12:45 Regular church worship. Attendance on the part of children and young people optional.

Adult Department

10:30–11:30 Bible study and discussion.

11:30–12:45 Church worship and sermon.

Alternate Plan: 10:00 to 12:15 A. M.

In this plan the worship and training of the devotional life is provided for in the church worship, which is adapted to the needs of children and young people.

10:00–10:15 Opening exercises: song and prayer.

10:15–11:00 Bible study and recitation.

11:00–11:30 Regular church worship attended by all pupils.

11:30–12:15 Children under eight years retire for children's church. Children nine, ten, and eleven years retire for Junior church.

11:30–12:15 Sermon and closing service adapted to the needs of boys and girls twelve years and over who remain in the church proper.

2. **Week-day religious instruction.**—Along with the course of religious instruction provided for Sunday, the Education Committee should turn its attention to bridging the long gap between Sundays. One principle ought to be kept very clearly in mind. Any extension of the work into the week should be carefully correlated with the work done on Sunday. One plan is to have the children in the grammar grades stop at the church on the way home from school one or two afternoons a week for an hour of instruction in Catechism, missions, and Bible stories. In many churches there is a four-year graded course through which the children pass. Provision is made for young

people by evening classes in Church history, missions, social service, teacher-training, and so forth.

A second plan for children in the grammar grades is to have the school board arrange to dismiss the pupils one afternoon a week. Each church in the community then provides two hours of efficient instruction and urges the parents to keep their children in attendance.

3. **The daily vacation Bible school.**—The vacation period offers a splendid opportunity for the Sunday school to extend its work. Public-school leaders are beginning to agitate a better use of this period for educational purposes. The Church should claim it. The Presbyterian Church, U. S. A., has inaugurated an aggressive movement for vacation Bible schools and other denominations are doing the same.

4. **The task and vision of the Sunday school.**—In the eleventh chapter of Isaiah the prophet has a vision of a world where righteousness and justice, mercy and peace shall reign because of the coming of the just and holy One. Through him and those who believe on him and work for him the earth shall be full of the knowledge of Jehovah. There is no grander vision and task for the Sunday school than this.

In the fifty-fifth chapter of Isaiah we have the promise that the Word of God will accomplish God's purpose as surely as there is seedtime and harvest. The world is weary of that which is not bread; it is hungry for that which alone satisfieth. This promise will not fail. To the lonely missionary in some neglected corner of the earth, to every discouraged teacher, to all who labor and hope unceasingly for the final triumph of Christ's Kingdom, this promise is radiant with the dawning light of a great day.

Devotional Thought.—Prayer for the great work of Christian education throughout the world.

TEST QUESTIONS

1. Why is a council of religious education desirable? How can the Sunday school aid in establishing religious training in the home?
2. To what extent would you try to introduce religion into the public schools?
3. How would you secure more time for religious instruction on Sunday?

SUGGESTED READING

THWING.—"The Family."
WOOD.—"Public School Credit for Outside Bible Study."
A handbook on the daily vacation Bible school, also pamphlets, may be obtained from the Presbyterian Board of Publication, Philadelphia, Pennsylvania.
The Council of Religious Education (a free pamphlet).

ADDITIONAL QUESTIONS FOR REVIEW IN PREPARATION FOR EXAMINATION

A thorough discussion and review of each lesson under the guidance of the teacher will give better results than cramming for an examination. The examination questions will be selected from the questions and suggestions at the close of each study and from the following list. If the proper preparation has been made, no one need fail.

STUDY I.

Describe the system of Hebrew education at the time of Christ.
What were the four educational principles stated by Jesus?

STUDY II.

Draw up a plan of organization for a Sunday school of about one hundred and fifty members which meets in a church where three fair-sized rooms are available.

STUDY III.

Upon what fundamental grounds does grading rest?
Give the reasons for and against the putting of the twelve-year-old child into the Intermediate group.

STUDY IV.

Describe the organization and equipment of a Junior Department.
How can the Primary and Junior teachers coöperate with the homes in Christian education?

STUDY V.

Why is the Intermediate Department of such vital importance?
What are the advantages of an organized class?

STUDY VI.

How would you organize and conduct an adult class for men from twenty-five to forty-five years of age? Describe a class for young women.

What is meant by extension work?

STUDY VII.

How would you go about it to organize a small mission school in your community?

STUDY VIII.

Describe a good secretary; a system for keeping records.

How can the teachers help the secretary?

STUDY IX.

How can a teacher influence children in the matter of their life work?

What is the value of the community institute?

STUDY X.

Along what lines will the Sunday school of the future probably develop?

Why should all teachers be greatly encouraged?

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